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THE
WASPS OF ARISTOPHANES

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Pitt Press Series

THE
WASPS OF ARISTOPHANES.

BY

C. E. GRAVES, M.A.

FELLOW AND LECTURER OF ST JOHN'S COLLEGE, CAMBRIDGE

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

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1894

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PREFACE.

EDITIONS of the *Wasps* have been so numerous of late that a new one needs an apology for its appearance. But when I began to edit the play, which was needed for the Pitt Press series, it had been more neglected than any of those which are commonly read in schools. Indeed Mr Green's admirable and scholarly edition was the only book which brought within easy reach a part of the accumulated store of Aristophanic criticism and comment. The notes in the present edition have been in a great part put together during several years in which I have taken the *Wasps* as a lecture subject. Much of their substance is also due to the wealth of illustration and suggestion which Dr Blaydes' labours have lately bestowed on the student of Aristophanes. Professor Van Leeuwen's original and very interesting edition of the *Wasps* has often been of service. But most of all am I indebted to Mr Rogers' delightful edition; a literary treasure, admirable alike for poetry and scholarship, sense and learning. My obligations to Mr Rogers will be found acknowledged on every page, and I only wished that I dared

pilfer more. Dr Merry's edition I have refrained from consulting; though I knew how much I might profit by his wit and wisdom, and ripe scholarship. But I felt, as a friend once wrote of another book, that his notes are too recent to be the common prey of commentators.

A few lines have been omitted, chiefly in the concluding scenes of the play, and it will be seen that one or two words have been altered in other passages in preference to leaving out a whole line.

ST JOHN'S COLLEGE,
April, 1894.

INTRODUCTION.

THE play of the *Wasps* was exhibited in the Archonship of Ameinias, in the year 422. This at any rate is undisputed. According to the general view it came out in the name of Philonides, at the Lenaeon festival, as the Greek argument appears to state. But the text of the argument at this point is confused and uncertain, and it has been reconstructed in various ways, as may be seen in the notes. Possibly therefore the view taken by Richter and Van Leeuwen may be true, that the *Wasps* was exhibited at the great Dionysia, the *Rehearsal* (Προαγών) at the Lenaea. Both plays then probably appeared in the name of Philonides, though each was undoubtedly known to be the work of Aristophanes. This at any rate accounts for the double mention of Philonides, and avoids the difficulty of making Aristophanes virtually his own competitor.

The uncertainty of the text leaves another thing undecided; did the play take the first or second place? The editors cannot answer the question. Rogers for instance makes Aristophanes first with the *Wasps* in his own name, Philonides second with the *Rehearsal*: Blaydes makes Aristophanes himself first with the *Rehearsal*, Philonides second with the *Wasps*: Dindorf puts Philonides first with the *Rehearsal*, Aristophanes second with the *Wasps*: Van Leeuwen assigns a first prize to each play, but at different festivals.

Meineke again suggests that διὰ Φιλωνίδου should be διὰ Καλλιστράτου, the author thus competing with two plays, each

under another name. Of the rival comedies named in the argument the *Rehearsal* is known only by a few unimportant fragments, while of Leucon's *Ambassadors* nothing has come down to us but the name.

It is most probable, as Van Leeuwen holds, that Aristophanes produced neither the *Wasps* nor the *Rehearsal* in his own name. Even if he could have obtained a chorus, there would have been penal consequences to face. In the struggle in which he had pitted himself against Cleon, there was a weapon in Cleon's hands which no wit and no violence could wrest from him. He could impeach Aristophanes as an alien and lay him by the heels if he exercised the privileges of a true Athenian. For the father of the poet was a man of Aegina, who had married an Athenian woman. More than once, if we are to trust tradition, had the young poet felt the weight of his enemy's hand, even while he was not technically answerable for his words. And the final invective of the *Knights*, openly and avowedly his own, and in his own name, brought matters to a crisis. He had assailed the hero of the day, at the height of his power, in the glow of his most brilliant success, ridiculing and reviling him with a bitterness and a venom which it was impossible to overlook or forgive. It is plain that Cleon struck back, and struck hard. An accusation of *ξενία*, for usurping a citizen's rights, was his most obvious means of retaliation. We do not know whether Aristophanes was condemned or punished; a compromise of some kind seems to have been arranged. At any rate the poet, as he tells us (1284 sq.), got no help from the friends and the spectators who had rejoiced in the *Knights*. They were only amused at his troubles and 'laughed at his loud outcries.' The impression was that he 'surrendered at discretion;' though he explains that 'he did but play the ape a little.'

The poet brought out no more plays in his own name, according to Van Leeuwen's view, unless indeed the second *Plutus* was so produced. He turned too to safer subjects, and in the *Clouds* made Socrates and philosophy matter of ridicule and reprobation. The *Clouds* however fell utterly flat, as the

poet complains again and again in the *Wasps*. The audience did not recognize its high purpose; they thought Socrates and his disciples dull and lifeless dummies, and refused to be instructed or amused.

So, in the *Wasps* Aristophanes returns to more familiar ground, the law court replaces the lecture room, the dicast and the demagogue occupy the stage instead of the sophist and his pupil. The object of the satire has been commonly accepted as 'Athenian litigiousness;' or else 'the abuses of the dicastic system.' But this is regarded by Mr Rogers, whose view I believe to be right, as 'an entire and absolute misconception of the intent and purport of the *Wasps*.' 'I do not believe,' he says, 'that the play was in any sense aimed at, or that the mind of Aristophanes was in any measure alive to, the manifold defects of the dicastic system. And as to the old dicasts themselves, they are nothing else than the representatives of his own favourite *Μαραθωνομάχαι*, the relics of that heroic past, which Aristophanes was never weary of contrasting with the degenerate present.' The object of the play is 'the rupture of the alliance which existed between the demagogues on the one hand, and the dicasts, who constituted their main support and stay in the popular assemblies, on the other. And this object Aristophanes endeavours to compass by showing that while the demagogues affected to flatter and patronize the dicastic system, they in reality reserved to themselves all the substantial benefits and fruits of the alliance, and left the dicasts to pine and starve in a state of abject and degraded poverty.'

The question at issue, which is debated and finally decided, is briefly this: are the dicasts, that is the bulk of the citizens, really lords of all, as they are told, or are they deluded by the demagogues and merely tools and slaves?

This view, I doubt not, is in the main the true one. The dicasts are doubtless laughed at, for they lend themselves well to comic situations, but it is in a kindly sort. The sympathies of the poet and the spectators are with them: their indignation and scorn are for Cleon and the would-be Cleons of the day. Cleon may have raised the dicast's fee to three obols; but this

was no cause for gratitude; so long as the demagogues battered on the revenues of Athens, and left the people but the husks and scraps of the empire which they had won.

In the form in which we have it the play bears marks of incompleteness, or rather alteration. It seems to have been recast, but not perfectly. Possibly we have, as Van Leeuwen believes, a mixture of two editions which ended differently. Thus the opening scene tells us of a long time during which Philocleon has been subjected to confinement at home, while the opening chorus speak as if he had never failed in court-attendance till that very morning. Again, the scenes beginning with line 1292 are not consistent with the choral ode of 1450, and the second entrance of Xanthias in 1474: and a well-known passage in the parabasis (1030 sq.) occurs also in the *Peace*.

Sundry critics have fallen foul of the play as being badly put together, or as feeble in plot. Some say it ought to have ended with the cure of the old dicast's mania; as they would end the *Ajax* with the hero's death. Be this as it may, there is hardly a dull line in it; and few plays contain more genuine fun, or suggest matters of more varied interest.

MANUSCRIPTS OF THE WASPS AS GIVEN IN BLAYDES.

- B. Par. Bibl. Nation. 2715.
- C. Par. Bibl. Nation. 2717.
- P. Vaticano-Palatinus.
- R. Ravennas.
- S. Ven. Bibl. Marc. 475.
- V. Ven. Bibl. Marc. 474.
- Γ. Flor. Bibl. Laur. 31, 15.
- Δ. Flor. Bibl. Laur. 31, 16.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΩΣΙΑΣ } οϊκέται Φιλοκλέωνος
ΞΑΝΘΙΑΣ }

ΒΔΕΛΥΚΛΕΩΝ

ΦΙΛΟΚΛΕΩΝ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ

ΠΑΙΔΕΣ

ΚΥΩΝ

ΣΥΜΠΟΤΗΣ

ΑΡΤΟΠΩΛΙΣ

ΚΑΤΗΓΟΡΟΣ

ΥΠΟΘΕΣΕΙΣ

I

Φιλοκλέων Ἀθηναῖος φιλόδικος ὢν τὴν φύσιν ἐφοίτα περὶ τὰ δικαστήρια συνεχῶς. Βδελυκλέων δὲ ὁ τούτου παῖς ἀχθόμενος ταύτῃ τῇ νόσῳ καὶ πειρώμενος τὸν πατέρα παύειν, ἐγκαθείρξας τοῖς οἴκοις καὶ δίκτυα περιβαλὼν ἐφύλαττε νύκτωρ καὶ μεθ' ἡμέραν. ὁ δὲ ἐξόδου αὐτῷ μὴ προκειμένης ἔκραζεν. οἱ δὲ 5 συνδικασταὶ αὐτοῦ σφηξίν ἑαυτοὺς ἀφομοιώσαντες παρεγένοντο, βουλόμενοι διὰ ταύτης τῆς τέχνης ὑποκλέπτειν τὸν συνδικαστήν· ἐξ ὧν καὶ ὁ χορὸς συνέστηκε καὶ τὸ δράμα ἐπιγέγραπται. ἀλλ' οὐδὲν ἦννον οὐδὲ οὔτοι. πέρασ δὲ τοῦ νεανίσκου θαυμάζοντος τίνος ἔνεκα ὁ πατὴρ οὕτως ἤττηται τοῦ πράγματος, ἔφη ὁ 10 πρεσβύτης τὸ πρᾶγμα εἶναι σπουδαῖον καὶ σχεδὸν ἀρχὴν τὸ δικάζειν. ὁ δὲ παῖς ἐπειρᾶτο τὰς ὑποψίας ἐξαιρεῖν τοῦ πράγματος, νουθετῶν τὸν γέροντα. ὁ δὲ πρεσβύτης μηδαμῶς νουθετούμενος οὐ μεθίει τοῦ πάθους· ἀλλ' ἀναγκάζεται ὁ νέος ἐπιτρέπειν φιλοδικεῖν, καὶ ἐπὶ τῆς οἰκίας τοῦτο ποιεῖ, καὶ τοῖς κατὰ τὴν 15 οἰκίαν δικάζει. καὶ δύο κύνες ἐπεισάγονται πολιτικῶς παρ' αὐτῷ κρινόμενοι· καὶ κατὰ τοῦ φεύγοντος ἐκφέρειν συνεχῶς τὴν ψῆφον μέλλων ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσαν φέρει ψῆφον. περιέχει δὲ καὶ δικαιολογίαν τινὰ τοῦ χοροῦ ἐκ τοῦ ποιητοῦ προσώπου, ὡς σφηξίν ἐμφερεῖς εἰσὶν οἱ τοῦ χοροῦ, ἐξ ὧν καὶ τὸ 20 δράμα. οἱ ὅτε μὲν ἦσαν νέοι, πικρῶς ταῖς δίκαις ἐφήδρενον, ἐπεὶ δὲ γέροντες γεγόνασι, κεντούσι τοῖς κέντροις. ἐπὶ τέλει δὲ τοῦ

11. ἀρχὴν· ἀρχῆς libri. qu. γένος ἀρχῆς Blaydes.

12. ὑποψίας· qu. ἐπιβολάς Blaydes.

δράματος ὁ γέρων ἐπὶ δεῖπνον καλεῖται, καὶ ἐπὶ ὕβριν τρέπεται, καὶ κρίνει αὐτὸν ὕβρεως ἀρτόπωλις· ὁ δὲ γέρων πρὸς αὐτὸν καὶ ὄρχησιν τρέπεται, καὶ γελωτοποιεῖ τὸ δρᾶμα. 25

Τοῦτο τὸ δρᾶμα πεποιήται αὐτῷ οὐκ ἐξ ὑποκειμένης ὑποθέσεως, ἀλλ' ὡσανεὶ γενομένης. πέπλασται γὰρ τὸ ὄλον. διαβάλλει δὲ Ἀθηναίους ὡς φιλοδικούντας, καὶ σωφρονίζει τὸν δῆμον ἀποστῆναι δικῶν, καὶ διὰ τοι τοῦτο καὶ τοὺς δικαστὰς σφηξίν ἀπεικάζει κέντρα ἔχουσι καὶ πλήττουσι. πεποιήται δ' 30 αὐτῷ χαριέντως. ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμεινίου διὰ Φιλωνίδου ἐν τῇ πθ' Ὀλυμπιάδι. β' ἦν. εἰς Ἀθήναια. καὶ ἐνίκα πρῶτος Φιλωνίδης Προάγωνι, Λεύκων Πρέσβεσι τρίτος.

25. τὸ δρᾶμα· τὸ πρᾶγμα Blaydes.

29. διὰ τοι τοῦτο· διὰ τὸ τοιοῦτο Ald.

32. ἐν τῇ πθ'· ἐν τῇ πόλει RV. εἰς Ἀθήναια post Φιλωνίδου coll. Dind.

II

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ

Φιλούντα δικάζειν πατέρα παῖς εἶρξας ἄφνω αὐτός τ' ἐφύλαττεν ἔνδον οἰκέται θ', ὅπως μὴ λανθάνη μηδ' ἐξίη διὰ τὴν νόσον.

ὁ δ' ἀντιμάχεται παντὶ τρόπῳ καὶ μηχανῇ.

εἶθ' οἱ συνήθεις καὶ γέροντες, λεγόμενοι 5

σφήκες, παραγίνονται βοηθούντες σφόδρα

ἐπὶ τῷ δύνασθαι κέντρον ἐνίεναι τισὶ

φρονούντες ἱκανόν. ὁ δὲ γέρων τηρούμενος

συμπείθετ' ἔνδον διαδικάζειν καὶ βιοῦν,

ἐπεὶ τὸ δικάζειν κέκρικεν ἐκ παντὸς τρόπου. 10

1. ἄφνω· qu. ἄνω Blaydes.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΣΦΗΚΕΣ

ΣΩΣΙΑΣ. ΞΑΝΘΙΑΣ

- ΣΩ. Οὗτος, τί πάσχεις, ὦ κακόδαιμον Ξανθία ;
ΞΑ. φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.
ΣΩ. κακὸν ἄρα ταῖς πλευραῖς τι προὔφείλεις μέγα.
ἀρ' οἶσθά γ' οἶον κνώδαλον φυλάττομεν ;
ΞΑ. οἶδ', ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι. 5
ΣΩ. σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καυτοῦ γ' ἐμοῦ
κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.
ΞΑ. ἀλλ' ἢ παραφρονεῖς ἐτεὸν ἢ κορυβαντιᾶς ;
ΣΩ. οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.
ΞΑ. τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον. 10
κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο
Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.
ΣΩ. κάγωγ' ἀληθῶς οἶον οὐδεπώποτε.
ἀτὰρ σὺ λέξον πρότερος. ΞΑ. ἐδόκουν αἰετὸν 15
καταπτάμενον εἰς τὴν ἀγορὰν μέγαν πάνυ
ἀναρπάσαντα τοῖς ὄνουξιν ἀσπίδα
φέρειν ἐπίχαλκον ἀνεκὰς εἰς τὸν οὐρανόν,

3. προὔφειλεις (Elmsl.) Dind. Blaydes. προὔφειλες libri. πρῶφειλες Mein. Green.

7. τοῖν ταῖν libri. ὕπνου RV. ἤδη BS Mein. al. ὄπνιον Cobet.

16. καταπτάμενον libri. καταπτόμενον Mein. Dind. Blaydes Cobet.

18. ἐπίχαλκον· qu. ἐπίκαλχον Verrall.

κάπειτα ταύτην ἀποβαλεῖν Κλεώνυμον.

ΣΩ. οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. 10

ΞΑ. πῶς δὴ; ΣΩ. προβαλεῖ τις τοῖσι συμπόταις,
λέγων

‘τί ταῦτόν ἐν γῆ τ’ ἀπέβαλεν κἀν οὐρανῷ
κἀν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα;’

ΞΑ. οἴμοι τί δῆτά μοι κακὸν γενήσεται
ιδόντι τοιοῦτον ἐνύπνιον; ΣΩ. μὴ φροντίσης. 25
οὐδὲν γὰρ ἔσται δεινὸν οὐ μὰ τοὺς θεούς.

ΞΑ. δεινὸν γέ τοῦστ’ ἄνθρωπος ἀποβαλὼν ὄπλα.
ἀτὰρ σὺ τὸ σὸν αὐ λέξον. ΣΩ. ἀλλ’ ἐστὶν μέγα.
περὶ τῆς πόλεως γὰρ ἔστι τοῦ σκάφους ὄλου.

ΞΑ. λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος. 30

ΣΩ. ἔδοξέ μοι περὶ πρῶτον ὕπνου ἐν τῇ πυκνῇ
ἐκκλησιάζειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβώνια·
κάπειτα τούτοις τοῖσι προβάτοις μούδοκει
δημηγορεῖν φάλαινα πανδοκεύτρια, 35
ἔχουσα φωνὴν ἐμπεπρημένης ὑός.

ΞΑ. αἰβοῖ. ΣΩ. τί ἔστι; ΞΑ. παῦε παῦε, μὴ λέγε·
ἔξει κάκιστον τοῦνύπνιον βύρσης σαπρᾶς.

ΣΩ. εἶθ’ ἢ μιὰρὰ φάλαιν’ ἔχουσα τρυτάνην
ἴστη βόειον δημόν. ΞΑ. οἴμοι. δειλαιός· 40
τὸν δῆμον ἡμῶν βούλεται διστάναι.

ΣΩ. ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον
χαμαὶ καθῆσθαι τὴν κεφαλὴν κόρακος ἔχων.
εἶτ’ Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας

21. προβαλεῖ Green Blaydes. προ(σ)ερεῖ libri. προερεῖ Mein.
προσερεῖ vulg. προτενεῖ Cobet Hirsch. Dind.

22. τί· ὅτι libri Mein. Green.

36. ἐμπεπρημένης Dind. al. ἐμπεπρησμένης BCS. ἐμπεπρημένην R
Mein. ἐμπεπρησμένην V.

- ‘ὄλας; Θέωλος τὴν κεφαλὴν κόλακος ἔχει.’ 45
 ΞΑ. ὀρθῶς γε τοῦτ’ Ἀλκιβιάδης ἐτραύλισεν.
 ΣΩ. οὐκ οὐκ ἐκεῖν’ ἀλλόκοτον, ὁ Θέωρος κόραξ
 γυγνόμενος; ΞΑ. ἦκιστ’, ἀλλ’ ἄριστον. ΣΩ. πῶς;
 ΞΑ. ὅπως;
 ἄνθρωπος ὦν εἶτ’ ἐγένετ’ ἐξαίφνης κόραξ·
 οὐκ οὐκ ἐναργὲς τοῦτο συμβαλεῖν, ὅτι 50
 ἀρθεὶς ἀφ’ ἡμῶν ἐς κόρακας οἰχίσεται;
 ΣΩ. εἶτ’ οὐκ ἐγὼ δούς δὴ ὀβολῶ μισθώσομαι
 οὕτως ὑποκρινόμενον σοφῶς ὀνειράτα;
 ΞΑ. φέρε νυν κατεῖπω τοῖς θεαταῖς τὸν λόγον,
 ὀλίγ’ ἄθ’ ὑπειπὼν πρῶτον αὐτοῖσιν ταδί· 55
 μηδὲν παρ’ ἡμῶν προσδοκᾶν λίαν μέγα,
 μηδ’ αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.
 ἡμῖν γὰρ οὐκ ἔστ’ οὔτε κάρυ’ ἐκ φορμίδος
 δούλω διαρριπτοῦντε τοῖς θεωμένοις,
 οὔθ’ Ἡρακλῆς τὸ δεῖπνον ἐξαπατάμενος, 60
 οὔδ’ αὖθις ἐνασελγαινόμενος Εὐριπίδης·
 οὔδ’ εἰ Κλέων γ’ ἔλαμψε τῆς τύχης χάριν,
 αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.
 ἀλλ’ ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,
 ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον, 65
 κωμωδίας δὲ φορτικῆς σοφώτερον.
 ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσὶ
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγουσ.
 οὗτος φυλάττειν τὸν πατέρ’ ἐπέταξε νῶν

48. γυγνόμενος libri. γυγόμενος Bothe Dind. Van L. ‘fortasse recte’ Blaydes.

53. ὀστω libri Blaydes. ὀστω σ’ Richt. Green Cobet Van L. σοφῶς RSV Mein. al. σαφῶς BC.

61. ἐνασελγαινόμενος ἀνασελγαινόμενος BCR. ἀν ἀσελγ. SV.

ἔνδον καθείρξας, ἴνα θύραζε μὴ ἕξη. 70
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
 ἦν οὐδ' ἂν εἰς γνοίῃ ποτ' οὐδ' ἂν ξυμβάλοι,
 εἰ μὴ πύθοιθ' ἡμῶν ἐπεὶ τοπάζετε.

Ἄμυνίαι μὲν ὁ Προνάπους φήσ' οὐτοσί
 εἶναι φιλόκυβον αὐτόν, ἀλλ' οὐδὲν λέγει. 75

ΣΩ. μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

ΞΑ. οὐκ, ἀλλὰ φιλο μὲν ἐστὶν ἀρχὴ τοῦ κακοῦ.
 ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλον
 εἶναι φιλοπότην αὐτόν. ΣΩ. οὐδαμῶς γ', ἐπεὶ
 αὕτη γε χρηστών ἐστὶν ἀνδρῶν ἢ νόσος. 80

ΞΑ. Νικόστρατος δ' αὐ φησιν ὁ Σκαμβωνίδης
 εἶναι φιλοθύτην αὐτόν ἢ φιλόξενον.

ΣΩ. μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,
 ἐπεὶ κατάρατός ἐστιν ὁ γε Φιλόξενος.

ΞΑ. ἄλλως φλυαρεῖτ'. οὐ γὰρ ἐξευρήσετε. 85
 εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγᾶτε νῦν,
 φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότη.
 φιληλιαστής ἐστὶν ὡς οὐδεὶς ἀνήρ·

ἐρᾶ τε τούτου τοῦ δικάζειν, καὶ στένει
 ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου. 90

ἕπνου δ' ὄρᾳ τῆς νυκτὸς οὐδὲ πασπαλην·
 ἦν δ' οὖν καταμύση κὰν ἄχνην, ὅμως ἐκεῖ
 ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.
 ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰσθῆναι
 τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται, 95
 ὥσπερ λιβανωτῶν ἐπιτιθεῖς νομμηλιά.

καὶ νῆ Δί' ἦν ἴδη γέ που γεγραμμένον
 τὸν τοῦ Πυριλάμπους ἐν θύρᾳ Δῆμον καλόν,
 ἰὼν παρέγραψε πλησίον 'κημὸς καλός.'

τὸν ἀλεκτρυόνα δ', ὃς ἦδ' ἀφ' ἐσπέρας, ἔφη 100
 ὄψ' ἐξεγείρειν αὐτὸν ἀναπεπεισμένον,
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.
 εὐθύς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας·
 κᾶπειτ' ἐκεῖσ' ἔλθων προκαθεύδει πρὸ πάνυ,
 ὥσπερ λεπὰς προσεχόμενος τῷ κίονι. 105
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν
 ὥσπερ μέλιτι ἢ βομβυλιὸς εἰσέρχεται
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπρασμένος.
 ψήφων δὲ δείσας μὴ δεηθεῖη ποτέ,
 ἵν' ἔχοι δικάζειν, αἰγιάλον ἔνδον τρέφει 110
 τοιαῦτ' ἀλύει νουθετούμενος δ' αἰὲ
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν
 μοχλοῖσιν ἐγκλήσαντες, ὡς ἂν μὴ ἕξη.
 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος 115
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον
 μηδ' ἐξιέναι θύραζ'. ὁ δ' οὐκ ἐπέειθετο.
 εἶτ' αὐτὸν ἀπέλου κἀκάθαιρ', ὁ δ' οὐ μάλα
 μετὰ τοῦτ' ἐκορυβάντιζ', ὁ δ' αὐτῷ τυμπάνῳ
 ἄξας ἐδίκασεν εἰς τὸ Καινὸν ἐμπεσών. 120
 ὅτε δὴ δὲ ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,
 διέπλευσεν εἰς Αἴγιναν, εἶτα ξυλλαβῶν
 νύκτωρ κατέκλιεν αὐτὸν εἰς Ἀσκληπιοῦ'
 ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κυγκλίδι.
 ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρίεμεν. 125

100. ἀφ' RSV. ἐφ' BC Dind. Mein.

110. ἔχοι BRSV Dind. al. ἔχη C.

113. ἐγκλήσαντες ἐγκλείσαντες BC. ἐνδήσαντες RSV.

119. τοῦτ' SV Blaydes, de una re certa. ταῦτ' BC. τοῦδ' R.

121. ὅτε δὴ δὲ B vulg. Mein. Blaydes. δήτα RSV Dind. al.

125. ἐξεφρίεμεν Nauck Blaydes Van L. ἐξεφρίομεν BC Dind. Mein. ἐξεφρίομεν RSV.

ὁ δ' ἐξειδίρασκε διά τε τῶν ὑδροροῶν
 καὶ τῶν ὀπῶν ἡμεῖς δ' ὅσ' ἦν τετρημένα
 ἐνεβύσαμεν ῥακίοισι κάπακτώσαμεν
 ὁ δ' ὡσπερὶ κολοῦς αὐτῷ παττάλους
 ἐνέκρουεν εἰς τὸν τοίχον, εἰτ' ἐξήλλετο. 130
 ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύοις
 καταπετάσαντες ἐν κύκλῳ φυλάττομεν.
 ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων
 ναὶ μὰ Δία, τῷ δ' υἱεὶ γε τῷδὲ Βδελυκλέων,
 ἔχων τρόπους φρουαγμοσεμνάκουσ τινάς. 135

ΒΔΕΛΥΚΛΕΩΝ. ΞΑΝΘΙΑΣ. ΣΩΣΙΑΣ

- ΒΔ. ὦ Ξανθία καὶ Σωσία, καθεύδετε ;
 ΞΑ. οἴμοι. ΣΩ. τί ἔστι ; ΞΑ. Βδελυκλέων ἀνίσταται.
 ΒΔ. οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος ;
 ὁ γὰρ πατήρ ἐς τὸν ἵπνον εἰσελήλυθεν
 καὶ μυσπολεῖ τι καταδεδυκῶς. ἀλλ' ἄθρει 140
 κατὰ τῆς πυέλου τὸ τρημ' ὅπως μὴ 'κδύσεται·
 σὺ δὲ τῇ θύρᾳ πρόσκεισο. ΞΑ. ταῦτ' ὦ δέσποτα.
 ΒΔ. ἀναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπηνη ψοφεῖ ;
 οὗτος, τίς εἶ σὺ ;

ΦΙΛΟΚΛΕΩΝ

καπνὸς ἔγωγ' ἐξέρχομαι.

- ΒΔ. καπνὸς ; φέρ' ἴδω ξύλου τίνος σὺ ; ΦΙ. συκίνου.
 ΒΔ. νῆ τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν. 146
 ἀτάρ, οὐ γὰρ ἐρρήσεις γε, ποῦ 'σθ' ἡ τηλία ;
 δούου πάλιν φέρ' ἐπαναθῶ σοι καὶ ξύλου.
 ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν.
 ἀτὰρ ἄθλιός γ' εἴμ' ὡς ἕτερός γ' οὐδεὶς ἀνήρ, 150

147. οὐ γὰρ ἐρρήσεις· οὐκ ἐσερρήσεις BCSV. οὐκ ἐρρήσεις R.

- ὅστις πατρὸς νῦν Καπνίου κεκλήσομαι.
- ΣΩ. ὄδε τὴν θύραν ὠθεῖ. ΒΔ. πίεξέ νυν σφόδρα,
εὖ κἀνδρικῶς· κἀγὼ γὰρ ἐνταῦθ' ἔρχομαι.
καὶ τῆς κατακλήδος ἐπιμελοῦ, καὶ τοῦ μοχλοῦ
φύλατθ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται. 155
- ΦΙ. τί δράσετ' ; οὐκ ἐκφρήσετ', ὦ μιαρῶτατοι,
δικάσουντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης ;
- ΒΔ. σὺ δὲ τοῦτο βαρέως ἂν φέροις; ΦΙ. ὁ γὰρ θεὸς
μαντευομένῳ μούχρησεν ἐν Δελφοῖς ποτέ,
ὅταν τις ἐκφύγη μ', ἀποσκλήναι τότε. 160
- ΒΔ. Ἀπολλων ἀποτρόπαιε, τοῦ μαντεύματος.
- ΦΙ. ἴθ' ἀντιβολῶ σ' ἐκφρες με, μὴ διαρραγῶ.
- ΒΔ. μὰ τὸν Ποσειδῶ Φιλοκλέων οὐδέποτε γε.
- ΦΙ. διατρώξομαι τοίνυν ὀδᾶξ τὸ δίκτυον.
- ΒΔ. ἀλλ' οὐκ ἔχεις ὀδόντας. ΦΙ. οἴμοι δέλαιος· 165
πῶς ἂν σ' ἀποκτείναιμι ; πῶς ; δότε μοι ξίφος
ὅπως τάχιστ', ἠ̄ πινάκιον τιμητικόν.
- ΒΔ. ἄνθρωπος οὗτος μέγα τι δρασεῖε κακόν.
- ΦΙ. μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι
τὸν ὄνον ἄγων αὐτοῖσι τοῖς καυθηλίοις· 170
νουμηγία γὰρ ἐστίν. ΒΔ. οὐκουν κἂν ἐγὼ
αὐτὸν ἀποδοίμην δῆτ' ἂν ; ΦΙ. οὐχ ὡσπερ γ' ἐγώ.
- ΒΔ. μὰ Δί' ἀλλ' ἄμεινον· ἀλλὰ τὸν ὄνον ἔξαγε.
- ΞΑ. οἶαν πρόφασιν καθήκειν, ὡς εἰρωνικῶς,
ἴν' αὐτὸν ἐκπέμψειας. ΒΔ. ἀλλ' οὐκ ἔσπασεν 175
ταύτη γ'· ἐγὼ γὰρ ἠ̄σθόμην τεχνωμένου.
ἀλλ' εἰσιῶν μοι τὸν ὄνον ἐξάγειν δοκῶ,

152. ὄδε Herm. Mein. ὠθεῖ Herm. Mein. al. ὠθει libri vulg.

154. κατακλήδος Mein. al. κατακλειδος libri vulg.

155. φύλατθ'· φύλαττέ θ' vel φυλάττεθ' libri.

162. ἐκφρες Butt. cett. ἐκφερε libri.

177. ἐξάγειν δοκῶ libri. ἐξαγ' ἐνδοθεν Mein. Cobet.

ὅπως ἂν ὁ γέρον μὴδὲ παρακύψῃ πάλιν.
 κἀνθων, τί κλάεις; ὅτι πεπράσει τήμερον;
 βάδιζε θάπτον. τί στένεις, εἰ μὴ φέρεις 180
 Ὀδυσσεά τιν'; ΞΑ. ἀλλὰ ναὶ μὰ Δία φέρει
 κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΔ. ποῖον; φέρ' ἴδω. ΞΑ. ναί· τουτονί. ΒΔ. τουτὶ
 τί ἦν;

τίς εἶ ποτ', ὠνθρωπ', ἐτεόν; ΦΙ. Οὔτις νῆ Δία.

ΒΔ. Οὔτις σύ; ποδαπός; ΦΙ. Ἴθακος Ἀποδρασιπι-
 πίδου. 185

ΒΔ. Οὔτις μὰ τὸν Δεῖ οὐ τι χαιρήσων γε σύ.
 ὑφέλκε θάπτον αὐτόν. ὦ μιαρώτατος,
 ἵν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἰνδάλλεται
 ὁμοιώτατος κλητῆρος εἶναι πωλίφ.

ΦΙ. εἰ μὴ μ' ἔασεθ' ἦσυχον, μαχούμεθα. 190

ΒΔ. περὶ τοῦ μαχεῖ νῦν δῆτα; ΦΙ. περὶ ὄνου σκιᾶς.

ΒΔ. πονηρὸς εἰ πόρρω τέχνης καὶ παράβολος.

ΦΙ. ἐγὼ πονηρὸς; οὐ μὰ Δεῖ ἀλλ' οὐκ οἶσθα σὺ
 νῦν μ' ὄντ' ἄριστον· ἀλλ' ἴσως, ὅταν φάγης
 ὑπογᾶστριον γέροντος ἠλιαστικοῦ. 195

ΒΔ. ὦθει τὸν ὄνον καὶ σαυτὸν εἰς τὴν οἰκίαν.

ΦΙ. ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνατε.

ΒΔ. ἔνδον κέκραχθι τῆς θύρας κεκλημένης.
 ὦθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
 καὶ τὴν βάλανον ἔμβαλλε πάλιν εἰς τὸν μοχλόν, 200
 καὶ τὴν δοκὸν προσθεῖς τὸν ὄλμον τὸν μέγαν

186. Οὔτις· Οθτις; μὰ τὸν vulg.

190. ἦσυχον BC. ἡσύχως RSV.

191. μαχεῖ· μάχει libri.

198. κεκλημένης Mein. Dind. al. κεκλεισμένης RV.

201. τὴν δοκὸν· τῇ δοκῷ προσθεῖς libri edd.

- ἀνύσας τι προσκύλισον. ΣΩ. οἴμοι δειλαιοσ' ἄποθεν ποτ' ἐμπέπτωκέ μοι τὸ βωλίον;
- ΞΑ. ἴσως ἄνωθεν μῦς ἐνέβαλέ σοί ποθεν.
- ΣΩ. μῦς; οὐ μὰ Δί' ἀλλ' ὑποδυόμενός τις οὔτοσσι 205
ὑπὸ τῶν κεραμίδων ἡλιαστής ὀροφίας.
- ΞΑ. οἴμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται
ἐκπτήσεται. ΒΔ. ποῦ ποῦ ἴστί μοι τὸ δίκτυον;
σοῦ σοῦ πάλιν, σοῦ. νῆ Δί' ἤ μοι κρέιττον ἦν
τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός. 210
- ΞΑ. ἄγε νῦν, ἐπειδὴ τουτοῦλ σεσοβήκαμεν,
κούκ ἔσθ' ὅπως διαδὺς ἂν ἡμᾶς ἔτι λάθοι,
τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην;
- ΒΔ. ἀλλ', ὦ πονήρ', ἤξουσιν ὀλίγον ὕστερον
οἱ ξυνδικασταὶ παρακαλοῦντες τουτοῦλ 215
τὸν πατέρα. ΞΑ. τί λέγεις; ἀλλὰ νῦν ὄρθρος
βαθύς.
- ΒΔ. νῆ τὸν Δί', ὄψε νῦν ἀνεστήκασι γάρ.
ὡς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεί,
λύχνους ἔχοντες καὶ μινυρίζοντες μέλη
ἀρχαιομελισιδωνοφρυνηχίρατα, 220
οἷς ἐκκαλοῦνται τούτον. ΞΑ. οὐκοῦν, ἦν δέη,
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.
- ΒΔ. ἀλλ', ὦ πονηρέ, τὸ γένος ἦν τις ὀργίσῃ
τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιᾶ.
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος 225
ὀξύτατον ᾧ κεντούσι, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.
- ΞΑ. μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιᾶν διασκεδῶ.

ΧΟΡΟΣ

χώρει, πρόβαιν' ἔρρωμένως. ὦ Κωμία, βραδύ-
νεις; 230

μὰ τὸν Δί' οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἡμᾶς
κύνειος·

νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίζειν.

ὦ Στρυμόδωρε Κουθυλεῦ, βέλτιστε συνδικαστῶν,
Εὐεργίδης ἀρ' ἐστὶ που ἔταυθ' ἢ Χάβης ὁ
Φλυεύς;

πάρεσθ' ὃ δὴ λοιπὸν γ' ἔτ' ἐστίν, ἀππαπαὶ πα-
παιάξ, 235

ἦβης ἐκείνης, ἡνίκ' ἐν Βυζαντίῳ ξυνήμεν

φρουροῦντ' ἐγὼ τε καὶ σύ· κᾶτα περιπατοῦντε
νύκτωρ

τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,
κᾶθ' ἠψομεν τοῦ κορκόρου κατασχίσαντες αὐτόν.

ἀλλ' ἐγκονῶμεν, ἄνδρες, ὡς ἔσται Λάχητι νυνὶ· 240

σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.

χθὲς οὖν Κλέων ὁ κηδεμῶν ἡμῖν ἐφεῖτ' ἐν ὥρᾳ

ἦκειν ἔχοντας ἡμερῶν ὀργῆν τριῶν πονηρὰν

ἐπ' αὐτόν, ὡς κολωμένους ὦν ἠδίκηκεν. ἀλλὰ

σπεύδωμεν, ἄνδρες ἡλικες, πρὶν ἡμέραν γενέσ-
θαι. 245

χωρῶμεν, ἄμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν,

μή που λίθος τις ἐμποδῶν ἡμᾶς κακὸν τι δράσῃ.

ΠΑ. τὸν πηλόν, ὦ πάτερ πάτερ, τουτοῦ φύλαξαι.

ΧΟ. κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχνον πρόβυσον.

^{κολω}
244. χολουμένους V. καλουμένους cett.

247. λίθος SV. λαθῶν BR.

ΠΑ. οὐκ, ἀλλὰ τφδί μοι δοκῶ τὸν λύχνον προβύ-
σειν. 250

ΧΟ. τί δὴ μαθῶν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,
καὶ ταῦτα τοῦλαιίου σπανίζοντος, ὠνόητε;
οὐ γὰρ δάκνει σ', ὅταν δέῃ τίμιον πρίασθαι.

ΠΑ. εἰ νῆ Δί' αὐθις κονδύλοις νουθετήσεθ' ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ'
αὐτοί· 255

κάπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς
τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΧΟ. ἦ μὴν ἐγὼ σοῦ χιτέρους μελζονας κολάζω.
ἀλλ' οὔτοσί μοι βόρβορος φαίνεται πατοῦντι·
κούκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ
πλείστον 260

ὔδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.
ἔπεισι γοῦν τοῖσιν λύχνουσι οὔτοι μύκητες·
φιλεῖ δ', ὅταν τοῦτ' ᾖ, ποιεῖν ὑετὸν μάλιστα.
δεῖται δὲ καὶ τῶν καρπίμων ἅττα μὴ ᾽στι πρῶτα
ὔδωρ γενέσθαι κάπιπνεῦσαι βόρειον αὐτοῖς. 265
τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς
πέπονθεν, ὡς οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος;
οὐ μὴν πρὸ τοῦ γ' ἐφορκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν
ἠγεῖτ' ἂν ἄδων Φρυνίχου· καὶ γὰρ ἔστιν ἀνήρ
φιλφδός. ἀλλά μοι δοκεῖ στάντας ἐνθάδ', ὠνδρες, 270
ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας
τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε.

251. μαθῶν libri. παθῶν Fl. Chr. Mein. Dind. Blaydes Van L.

259. βόρβορος BR. βάρβαρος SV. μάρμαρος Herm. Mein. Van L.

263. vid. comm.

Strophe (273—280)

τι ποτ' οὐ πρὸ θυρῶν φαίνεται' ἄρ' ἡμῖν ὁ γέρων
 οὐδ' ὑπακούει;
 μῶν ἀπολώλεκεν τὰς
 ἐμβάδας, ἢ προσέκοψ' ἐν 275
 τῷ σκότῳ τὸν δάκτυλόν σου,
 εἴτ' ἐφλέγμηνεν αὐτοῦ
 τὸ σφυρὸν γέροντος ὄντος;
 καὶ τάχ' ἂν βουβωνιφῆ.
 ἦ μὴν πολλὴ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,
 καὶ μόνος οὐκ ἂν ἐπείθετ',
 ἀλλ' ὀπότ' ἀντιβολοίη
 τις, κάτω κύπτων ἂν οὕτω
 'λίθον ἔψεις' ἔλεγεν. 280

Antistrophe (281—289)

τάχα δ' ἂν διὰ τὸν χθιζινὸν ἀνθρωπον, ὃς ἡμᾶς
 διεδύετ'
 ἐξαπατῶν λέγων ὡς
 καὶ φιλαθήναιος ἦν καὶ
 τὰν Σάμφ' πρῶτος κατείποι,
 διὰ τοῦτ' ὀδυνηθεῖς
 εἴτ' ἴσως κεῖται πυρέττων.
 ἔστι γὰρ τοιοῦτος ἀνήρ. 285
 ἀλλ', ὠγάθ', ἀνίστασο μηδ' οὕτως σεαυτὸν
 ἔσθιε, μηδ' ἀγανάκτει.

275. προσέκοψ' ἐν Bentl. προσέκοψε(ν) libri.

280. θπαγ', ὦ παῖ, θπαγε addunt Herm. Mein. Holden ex vs.

290.

281. ἀν. qu. aῦ Blaydes. χθιζινὸν Herm. cett. χθεσινὸν libri.

283. διὰ τοῦτ' ὀδυνηθεῖς· τοῦτ' ὀδυνηθείη Blaydes.

καὶ γὰρ ἀνὴρ παχὺς ἦκει
τῶν προδόντων τὰπὶ Θράκης·
δὺ δ' ὅπως ἐγγυτρίεις.

ὑπαγ', ὦ παῖ, ὑπαγε.

290

Strophe (291—303)

ΠΑ. ἐβελήσεις τί μοι οὖν, ὦ

πάτερ, ἦν σοῦ τι δεηθῶ;

ΧΟ. πάνυ γ', ὦ παιδίον. ἀλλ' εἶ-

πέ τί βούλει με πρίασθαι

καλόν; οἶμαι δέ σ' ἐρεῖν ἀ-

στραγάλους δήπουθεν, ὦ παῖ.

295

ΠΑ. μὰ Δί' ἀλλ' ἰσχάδας, ὦ παπ-

πία· ἥδιον γάρ. ΧΟ. οὐκ ἂν

μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.

ΠΑ. μὰ Δί' οὐ τᾶρα προπέμψω σε τὸ λοιπόν.

ΧΟ. ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου

τρίτον αὐτὸν ἔχειν ἄλ-

φιτα δεῖ καὶ ξύλα κῶψον

ἔξ.

σύ δὲ σύκά μ' αἰτεῖς.

300

Antistrophe (304—315)

ΠΑ. ἄγε νῦν, ὦ πάτερ, ἦν μῆ

τὸ δικαστήριον ἄρχων

καθίσῃ νῦν, πόθεν ὠνη-

σόμεθ' ἀριστον; ἔχεις ἐλ-

πίδα χρηστήν τινα νῶν ἢ

πόρον Ἐλλάς ἱρὸν εἰπεῖν;

ΧΟ. ἀπαπαῖ φεῦ, ἀπαπαῖ φεῦ,

μὰ Δί' οὐκ ἔγωγε νῶν οἶδ'

305

310

ὀπόθεν γε δεῖπνον ἔσται.

ΠΑ. τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες,
ἵν' ἐμοὶ πράγματα βόσκειν παρέχῃς;

ΧΟ. ἀνόνητον ἄρ' ὦ θυ-
λάκιόν σ' εἶχον ἀγαλμα.
ἐ ἔ.

πάρα νῶν στενάζειν.

315

ΦΙΛΟΚΛΕΩΝ. ΧΟΡΟΣ. ΒΔΕΛΤΚΛΕΩΝ.
ΞΑΝΘΙΑΣ

ΦΙ. φίλοι, τήκομαι μὲν
πάλαι διὰ τῆς ὀπῆς

ὑμῶν ὑπακούων.

ἀλλ' οὐ γὰρ οἶός τ' ἔτ' εἴμ'
ἄδειν. τί ποιήσω;

τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ

βούλομαι γε πάλαι μεθ' ὑ-
μῶν ἐλθὼν ἐπὶ τοὺς καδί-
σκους κακόν τι ποιῆσαι.

ἀλλ', ὦ Ζεῦ Ζεῦ, μέγα βροντήσας

ἢ με ποίησον καπνὸν ἐξαίφνης,

ἢ Προξενίδην, ἢ τὸν Σέλλου

τοῦτον τὸν ψευδαμάμαξιν.

τόλμησον ἀναξ χάρισασθαί μοι,

πάθος οἰκτείρας·

ἢ με κεραυνῷ διατινθαλέφ

σπόδισον ταχέως·

320

325

313. ἵν' ἐμοὶ vid. comm.

318. ὑπακούων· ἐπακούων Cobet Mein. Van L.

319. ἄδειν· ἔτ' ἐκ-βαλεῖν Blaydes.

κάπειτ' ἀνελών μ' ἀποφυσήσας
 εἰς ὀξάλμην ἔμβαλε θερμῆν·
 ἦ δῆτα λίθον με ποιήσον ἐφ' οὐ
 τὰς χοιρίνας ἀριθμοῦσιν.

330

Strophe (334—364)

- ΧΟ. τίς γάρ ἐσθ' ὁ ταῦτά σ' εἴργων
 κάποκλήων τῇ θύρᾳ; λέ-
 ξον· πρὸς εὐνοὺς γὰρ φράσεις. 335
- ΦΙ. οὐμός υἱός. ἀλλὰ μὴ βοᾷτε· καὶ γὰρ τυγχάνει
 οὔτοσὶ πρόσθεν καθεύδων. ἀλλ' ὕφεσθε τοῦ τόνου.
- ΧΟ. τοῦ δ' ἔφεξεν, ᾧ μάταιε, ταῦτα δρᾶν σε βούλεται;
 καὶ τίνα πρόφασιν ἔχων;
- ΦΙ. οὐκ ἔᾶ μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν
 κακόν, 340
 ἀλλὰ μ' εὐχαεῖν ἔτοιμός ἐστ'. ἐγὼ δ' οὐ βούλομαι.
- ΧΟ. τοῦτ' ἐτόλμησ' ὁ μιαρὸς χα-
 νεῖν ὁ Δημολογοκλέων ὄδ',
 ὅτι λέγεις σύ τι περὶ τῶν νε-
 ῶν ἀληθές· οὐ γὰρ ἂν ποθ'
 οὗτος ἀνὴρ τοῦτ' ἐτόλμη-
 σεν λέγειν, εἰ
 μὴ ξυνωμότης τις ἦν. 345
 ἀλλ' ἐκ τούτων ὄρα τινά σοι ζητεῖν καινὴν ἐπί-
 νοϊαν,

334. ὁ ταῦτα libri. οὐραῖα Mein. Blaydes Van L. qu. δ σ' ἐνδοῦ Blaydes.

335. τῇ θύρᾳ V Mein. Blaydes Van L. τὰς θύρας BCR.

338. ἔφεξεν R Dind. Mein. ἐφέξεν BCSV.

339. καὶ τίνα Bergk Hold. Blaydes. ἢ τίνα Mein. τίνα libri.

342. Δημολογοκλέων· qu. δημοκολακοκλέων Blaydes (cf. 419).

343. νεῶν· νέων Bentl.

ἤτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο
ποιήσει.

ΦΙ. τίς ἂν οὖν εἴη; ζητεῖθ' ὑμεῖς, ὡς πᾶν ἂν ἔγωγε
ποιοίην
οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελ-
θεῖν.

ΧΟ. ἔστιν ὀπή δῆθ' ἦντιν' ἂν ἔνδοθεν οἶός τ' εἴης
διορύξαι, 350
εἴτ' ἐκδύναί ράκεσιν κρυφθεῖς ὥσπερ πολύμητις
'Οδυσεύς;

ΦΙ. πάντα πέφρακται κούκ ἔστιν ὀπής οὐδ' εἰ σέρφφ
διαδύναί.
ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς ὀπίαν δ' οὐκ ἔστι
γενέσθαι.

ΧΟ. μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κλέψας ποτὲ
τοὺς ὀβελίσκους
ἴεις σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος
ἔάλω. 355

ΦΙ. οἶδ'· ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἔστιν ἐκείνω
προσόμοιον.

ἦβων γὰρ κἀδυνάμην κλέπτειν, ἴσχυόν τ' αὐτὸς
ἔμαντοῦ,

κοῦδεῖς μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι
φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὅπλοις
ἄνδρες ὀπλίται διαταξάμενοι 350
κατὰ τὰς διόδους σκοπιωροῦνται,
τῶ δὲ δὴ αὐτῶν ἐπὶ ταῖσι θύραις
ὥσπερ με γαλῆν κρέα κλέψασαν

350. διορύξαι· διαλέξαι Herm. Mein. Blaydes.

352. πέφρακται· πέφαρκται Dind. Blaydes Van L.

353. ἀλλ' ἄλλο· ἄλλ', ἄλλο Van L. Blaydes (Lys. 133).

- τηροῦσιν ἔχοντ' ὀβελίσκους.
- ΧΟ. ἀλλὰ καὶ νῦν ἐκπόριζε 365
μηχανὴν ὕπως τάχισθ' ἔ-
ως γάρ, ὦ μελίττιον.
- ΦΙ. διατραγεῖν τοίνυν κράτιστόν ἐστί μοι τὸ δίκτυον.
ἢ δέ μοι Δίκτυνα συγγνώμην ἔχοι τοῦ δικτύου.
- ΧΟ. ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοτος ἐς σωτηρίαν.
ἀλλ' ἔπαγε τὴν γνάθον. 370
- ΦΙ. διατέτρωκται τοῦτό γ'. ἀλλὰ μὴ βοᾶτε μηδαμῶς,
ἀλλὰ τηρώμεσθ' ὕπως μὴ Βδελυκλέων αἰσθήσεται.
- ΧΟ. μηδέν, ὦ τῶν, δέδιθι, μηδέν
ὡς ἐγὼ τοῦτόν γ', εἰάν γρύ-
ξη τι, ποιήσω δακεῖν τὴν
καρδίαν καὶ τὸν περὶ ψυ- 375
χῆς δρόμον δραμεῖν, ἵν' εἰδῆ
μὴ πατεῖν τὰ
τοῖν θεοῖν ψηφίσματα.
ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῶδιον εἶτα
καθίμα
δήσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διο-
πειθους. 380
- ΦΙ. ἄγε νυν, ἦν αἰσθομένῳ τούτῳ ζητητόν μ' ἐσκαλα-
μᾶσθαι
κἀνάσπαστον ποιεῖν εἴσω, τί ποιήσετε; φράζετε
νυνί.
- ΧΟ. ἀμνουμέν σοι τὸν πρινώδη θυμὸν ἅπαντες καλέ-
σαντες·

369. ἀνοτος· ἀγοντος Reisk.

378. τοῖν θεοῖν Cobet al. τῶν θεῶν BCSV vulg. τῶν θεῶν R.

383. ἅπαντες καλέσαντες· ἅπαντ' ἐκκαλέσαντες Cobet Mein. Blaydes
Van L.

ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται τοιαῦτα ποιή-
σομεν ἡμεῖς.

ΦΙ. δράσω τοῖνυν ὑμῖν πίσυνοσ· καὶ μανθάνετ'· ἦν τι
πάθω ἴγώ, 385
ἀνελόντες καὶ κατακλαύσαντες θεῖναι μ' ὑπὸ τοῖσι
δρυφάκτοις.

ΧΟ. οὐδὲν πείσει· μηδὲν δείσης. ἀλλ', ὦ βέλτιστε,
καθίει
σαυτὸν θαρρῶν κἀπευξάμενοσ τοῖσι πατρώοισι
θεοῖσιν.

ΦΙ. ὦ Λύκε δέσποτα, γείτων ἤρωσ· σὺ γὰρ οἷσπερ
ἐγὼ κεχάρησαι,
τοῖσ δακρύοισιν τῶν φευγόντων ἀεὶ καὶ τοῖσ ὄλο-
φυρμοῖσ· 390
ᾤκησασ γοῦν ἐπίτηδεσ ἰὼν ἐνταῦθ' ἴνα ταῦτ' ἀκροφῶ,
κάβουλήθησ μόνοσ ἡρώων παρὰ τὸν κλάοντα κα-
θῆσθαι.

ἐλέησον καὶ σῶσον νυνὶ τὸν σαυτοῦ πλησιόχωρον.

ΒΔ. οὗτοσ ἐγείρου.

ΞΑ. τί τὸ πρῶγμ' ;

ΒΔ. ὥσπερ φωνή μέ τισ ἐγκεκύκλωται. 395

ΞΑ. μῶν ὁ γέρων πη διαδύεται αὐ ;

ΒΔ. μὰ Δι' οὐ δῆτ', ἀλλὰ καθιμᾶ
αὐτὸν δήσασ.

ΞΑ. ὦ μιαρῶτατε τί ποιεῖσ ; οὐ μὴ καταβῆσει ;

385. μανθάνετ'· μανθάνετ' ; Lenting Blaydes Van L.

396. διαδύεται αὐ ; Dind. Blaydes. διαδύεται ; libri. διαδὺσ ελαθεν
Pors. Van L.

397. ὦ μιαρῶτατε· ὦ μάρ' οὗτοσ (metri grat.) Reisig Van L.
ὦ μάρ' ἀνδρῶν Porson Mein. Blaydes (Kap. 1049, ὦ σχέτλι' ἀνδρῶν
etc.).

- ΒΔ. ἀνάβαιν' ἀνύσας κατὰ τὴν ἐτέραν καὶ ταῖσιν
φυλλάσι παιε,
ἦν πως πρύμνην ἀνακρούσηται πληγείς ταῖς
εἰρεσιώναις.
- ΦΙ. οὐ ξυλλήψεσθ' ὁπόσοισι δίκαι τήτες μέλλουσιν
ἔσεσθαι, 400
ὦ Σμικυθίων καὶ Τισιάδῃ καὶ Χρήμον καὶ Φερέ-
δειπνε;
πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἶσω
μᾶλλον ἄγεσθαι;

Strophe (403—429)

- ΧΟ. εἰπέ μοι τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν,
ἦνπερ, ἦνικ' ἄν τις ἡμῶν ὀργίση τὴν σφηκιάν;
νῦν ἐκείνο νῦν ἐκείνο 405
τοῦξύθυμον, φ' κολαζό-
μεσθα, κέντρον ἐντέτατ' ὀξύ.
ἀλλὰ θαϊμάτια βαλόντες ὡς τάχιστα, παιδία,
θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε,
καὶ κελεύετ' αὐτὸν ἦκειν 410
ὡς ἐπ' ἄνδρα μισόδημον
ὄντα κάπολούμενον, ὅτι
τόνδε λόγον ἐσφέρει,
μὴ δικάζειν δίκας.
- ΒΔ. ὦγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκρά-
γετε. 415
- ΧΟ. νῆ Δί' ἐς τὸν οὐρανόν γ'.

399. πρύμνην C. πρύμναν BRSV.

407. ἐντέτατ' ὀξύ ἐκτετάσθω Blaydes. vid. comm.

411. μισόδημον Herm. (metri grat.) Hirsch. Blaydes Van L. μισό-
πολων vulg.

414. ὡς χρῆ μὴ libri.

- ΒΔ. ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.
- ΧΟ. ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστὶν ἐμφανής;
ὦ πόλις καὶ Θεώρου θεοισεχθρία,
κεῖ τις ἄλλος προέστηκεν ἡμῶν κόλαξ.
- ΞΑ. Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὀρᾶς, ὦ δέσ-
ποτα; 420
- ΒΔ. οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκῃ τὸν Γοργίου.
- ΧΟ. καὶ σέ γ' αὖθις ἐξολοῦμεν· ἀλλὰ πᾶς ἐπίστρεφε
δεῦρο κάξιέρας τὸ κέντρον εἶτ' ἐπ' αὐτὸν ἴεσο,
ξυσταλεῖς εὐτακτος ὀργῆς καὶ μένους ἐμπλήμενος,
ὡς ἂν εὖ εἶδῃ τὸ λοιπὸν σμῆνος οἶον ὄργισεν. 425
- ΞΑ. τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχοῦμεθα·
ὡς ἔγωγ' αὐτῶν ὀρῶν δέδοικα τὰς ἐγκεντρίδας.
- ΧΟ. ἀλλ' ἀφίει τὸν ἄνδρ'· εἰ δὲ μή, φήμ' ἐγὼ
τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.
- ΦΙ. εἰά νυν, ὦ ξυνδικασταί, σφήκες ὀξυκάρδιοι, 430
οἱ μὲν ἐς τὸ νῶτον αὐτῶν ἐσπέτεσθ' ὄργι-
σμένοι,
οἱ δὲ τῶφθαλμῶ 'ν κύκλῳ κεντεύετε καὶ τοὺς δακ-
τύλους.
- ΒΔ. ὦ Μίδα καὶ Φρῦξ βοήθει δεῦρο καὶ Μασυντία,
καὶ λάβεσθε τουτουὶ καὶ μὴ μεθῆσθε μηδενί·
εἰ δὲ μή, 'ν πέδαις παχειαῖς οὐδὲν ἀριστήσετε. 435
ὡς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.
- ΧΟ. εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.
- ΦΙ. ὦ Κέκροψ ἦρωσ ἄναξ, τὰ πρὸς ποδῶν δρακοντίδη,

416. τοῦδ' Pors. cett. τόνδ' libri. τόνδε γ' οὐ μεθήσομεν Fl. Chr.

418. θεοισεχθρία Bentley. θεοσεχθρία vel θεὸς ἐχθρία libri.

432. τῶφθαλμῶ 'ν τῶφθαλμων (sine accent.) R. τῶφθαλμῶ sine 'ν cett.

433. βοήθει Bentl. βοηθεῖτε libri. βοηθεῖθ' ὦδε Blaydes.

περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειροῦ-
μενον,

οὐς ἐγὼ δίδαξα κλάειν τέτταρ' ἐς τὴν χοίניκα; 440

ΧΟ. εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρα κακά;
δηλαδὴ καὶ νῦν γε τούτω τὸν παλαιὸν δεσπότην
πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι
διφθερῶν κᾶξωμίδων, ἅς οὗτος αὐτοῖς ἡμπόλα,
καὶ κυνᾶς, καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει,
ᾧστε μὴ ῥιγῶν ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ
ἔνι 446

οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων.

ΦΙ. οὐκ ἀφήσεις οὐδὲ νυνί μ', ᾧ κάκιστον θηρίον;
οὐδ' ἀναμνησθεῖς ὄθ' εὐρῶν τοὺς βότρυς κλέπ-
τουτά σε

προσαγαγῶν πρὸς τὴν ἐλάαν ἐξέδειρ' εὐ κἀνδρι-
κῶς, 450

ᾧστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ'
ἄρα.

ἀλλ' ἄφες με καὶ σὺ καὶ σύ, πρὶν τὸν υἱὸν ἐκδρα-
μεῖν.

ΧΟ. ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,
οὐκέτ' ἐς μακράν, ἵν' εἰδῆθ' οἷόν ἐστ' ἀνδρῶν τρόπος
ὄξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα. 455

ΒΔ. παῖε παῖ', ᾧ Ξανθία, τοὺς σφήκας ἀπὸ τῆς οἰκίας.

ΞΑ. ἀλλὰ δρῶ τοῦτ'. ΒΔ. ἀλλὰ καὶ σὺ τῷφε πολλῶ
τῷ καπνῷ.

οὐχὶ σοῦσθ'; οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε
τῷ ξύλῳ.

454. οἶον BCR Dind. Mein. οἶος SV Benti. Blaydes Van L. (cf. Ach. 321).

καὶ σὺ προσθεὶς Αἰσχίνην ἔντυφε τὸν Σελλαρτίου.
 ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ. 460

Antistrophe (461—487)

ΞΑ. ἀλλὰ μὰ Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,
 εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρω-
 κότες.

ΧΘ. ἄρα δῆτ' οὐκ αὐτόδηλα
 τοῖς πένησιν, ἢ τυραννὶς
 ὡς λάθρα γ' ἐλάνθαν' ὑπιούσά με; 465
 εἰ σύ γ', ὦ πόνῳ πονηρὸ καὶ κομηταμυνία,
 τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,
 οὔτε τι' ἔχων πρόφασιν
 οὔτε λόγον εὐτράπελον,
 αὐτὸς ἄρχων μόνος. 470

ΒΔ. ἔσθ' ὅπως ἂν ἐκ μάχης καὶ τῆς κατοξείας βοῆς
 ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγᾷ;

ΧΘ. σοὺς λόγους, ὦ μισόδημε καὶ μοναρχίας ἐρών,
 καὶ ξυνῶν Βρασίδα καὶ φορῶν κράσπεδα
 στεμμάτων τήν θ' ὑπήνην ἄκουρον τρέφων; 475

ΒΔ. νῆ Δί' ἢ μοι κρεῖττον ἐκστήναι τὸ παράπαν τοῦ
 πατρὸς

μᾶλλον ἢ κακοῖς τοσοῦτοις ναυμαχεῖν ὀσημέραι.

ΧΘ. οὐδὲ μὴν οὐδ' ἐν σελίνῳ σουστὶν οὐδ' ἐν πη-
 γάνῳ· 480

τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχοινίκων ἐπῶν.

465. γ' ἐλάνθαν' BCSV. γ' ἐλάμβαν' R. μ' ἐλάμβαν' ὑπιούσα;
 Mein.

471. ἂν ἐκ Herwerden Blaydes. ἀνευ vulg.

472. ἐλθοιμεν SV Dind. Mein. al. ἐλθωμεν BCR Richt.

473. ἐρών Dind. Blaydes Van L. ἐραστά libri Mein. Richt.

480. οὐδὲ μὴν οὐδὲ μὲν γ' libri.

ἀλλὰ νῦν μὲν οὐδὲν ἀλγείς, ἀλλ' ὅταν ξυνήγορος
ταῦτά ταῦτά σου καταντλή και ξυνωμότας καλῆ.

ΒΔ. ἄρ' ἄν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;
ἢ δέδοκται μοι δέρεσθαι και δέρειν δι' ἡμέρας; 485

ΧΟ. οὐδέποτε γ', οὐχ, ἕως ἄν τι μου λοιπὸν ἦ,
ὅστις ἡμῶν ἐπὶ τυραννίδ' ὦδ' ἐστάλης.

ΒΔ. ὡς ἄπανθ' ὑμῖν τυραννίς ἐστί και ξυνωμόται,
ἦν τε μείζον ἦν τ' ἔλαττον πρῶγά τις κατηγορηῖ,
ἦς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ'
ἐτῶν 490

νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιωτέρα,
ὥστε και δι' τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
ἦν μὲν ὠνήται τις ὀρφῶς μεμβράδας δὲ μὴ 'θέλη,
εὐθέως εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας
'οὔτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι.' 495
ἦν δὲ γήτειον προσαιτῆ ταῖς ἀφύαις ἠδυσμά τι,
ἢ λαχανόπωλις παραβλέψασά φησι θατέρω
'εἰπέ μοι, γήτειον αἰτεῖς πότερον ἐπὶ τυραννίδι;
ἢ νομίξεις τὰς Ἀθήνας σοὶ φέρειν ἠδύσματα;' 499
ταῦτα γὰρ τούτοις ἀκούειν ἠδέ', εἰ και νῦν ἐγὼ
τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα
τῶν

ὀρθροφουτοσουκοφαντοδικοταλαιπάρων τρόπων 505
ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω
ταῦτα δρᾶν ξυνωμότης ὦν και φρονῶν τυραννικά.

ΦΙ. νῆ Δί' ἐν δίκη γ'. ἐγὼ γὰρ οὐδ' ἄν ὀρνίθων γάλα
ἀντὶ τοῦ βίου λάβοιμ' ἄν οὐ με νῦν ἀποστερεῖς·
οὐδὲ χαίρω βατίσιν οὐδ' ἐγχέλεσιν, ἀλλ' ἠδίου
ἄν 510

485. μοι· σοι Bergk. δεδόχθ' ἡμῖν Van L.

507. τυραννικά SV Pors. al. τυραννίδα BCR.

δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνυγ-
μένον.

ΒΔ. νῆ Δί' εἰθίσθης γὰρ ἤδεσθαι τοιούτοις πράγμασιν
ἄλλ', ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγῶ λέγω,
ἀναδιδάξειν οἶομαί σ' ὡς πάντα ταῦθ' ἄμαρτάνεις.

ΦΙ. ἔξαμαρτάνω δικάζων; ΒΔ. καταγελώμενος μὲν
οὖν 515

οὐκ ἐπατεῖς ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσ-
κυνεῖς·

ἀλλὰ δουλεύων λέληθας. ΦΙ. παῦε δουλείαν
λέγων,

ὅστις ἄρχω τῶν ἀπάντων. ΒΔ. οὐ σύ γ', ἀλλ'
ὑπηρετεῖς

οἰόμενος ἄρχειν· ἐπεὶ δίδαξον ἡμᾶς, ὦ πάτερ,
ἥτις ἡ τιμὴ ἔστι σοι καρπούμενῳ τὴν Ἑλλάδα. 520

ΦΙ. πάνυ γε, καὶ τούτοισί γ' ἐπιτρέψαι θέλω. ΒΔ. καὶ
μὴν ἐγώ.

ἄφετε νῦν ἅπαντες αὐτόν. ΦΙ. καὶ ξίφος γέ μοι
δότε.

ἦν γὰρ ἠττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΔ. εἰπέ μοι, τί δ' ἦν, τὸ δεῖνα, τῇ διαίτη μὴ ἔμμενης;

ΦΙ. μηδέποτε πίοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαι-
μονος. 525

Strophe (526—545)

ΧΟ. νῦν δὴ τὸν ἐκ θῆμετέρου

γυμνασίου δεῖ τι λέγειν

καινόν, ὅπως φανήσῃ

ΒΔ. ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.

ἀτὰρ φανεί ποίος τις ὦν, ἦν ταῦτα παρακελεύη; 530

ΧΟ. μὴ κατὰ τὸν νεανίαν
 τόνδε λέγειν. ὀρᾶς γὰρ ὡς
 σοὶ μέγας ἐστὶν ἀγῶν
 καὶ περὶ τῶν ἀπάντων, 535
 εἴπερ, ὃ μὴ γένοιθ', οὐ-
 τὸς σ' ἐθέλει κρατῆσαι.

ΒΔ. καὶ μὴν ὅσ' ἂν λέξη γ' ἀπλῶς μνημόσυνα γρά-
 ψομαι ἴγῳ.

ΦΙ. τί γὰρ φάθ' ὑμεῖς ἦν ὀδί με τῷ λόγῳ κρατήσῃ;

ΧΟ. οὐκέτι πρεσβυτῶν ὄχλος 540
 χρήσιμος ἔστ' οὐδ' ἀκαρῆ·
 σκωπτόμενοι δ' ἐν ταῖς ὁδοῖς
 θαλλοφόροι καλούμεθ', ἀν-
 τωμοσιῶν κελύφη. 545

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντι-
 λογήσειν

τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλώτταν βασάνιζε.

ΦΙ. καὶ μὴν εὐθύς γ' ὑπὸ βαλβίδων περὶ τῆς ἀρχῆς
 ἀποδείξω

τῆς ἡμετέρας ὡς οὐδεμιᾶς ἦττων ἐστὶν βασιλείας.

τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ
 δικαστοῦ, 550

ἢ τρυφερώτερον ἢ δεινότερον ζῶον, καὶ ταῦτα
 γέροντος;

ὃν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι
 δρυφάκτοις

530. ταῦτα BC. ταῦτ(α) αὐτά RSV.

532. λέγειν· λέγων Mein.

542. ἐν ταῖς ὁδοῖς Pors. Dind. Richt. Blaydes. ἂν ἐν ταῖσ(ω)
 ὁδοῖσ(ω) ἀπάσαις libri. ἂν παισιν ἐν ταῖσιν ὁδοῖς ἀπάσαις Mein.

544. καλούμεθ'· καλούμεθα libri.

ἄνδρες μεγάλοι καὶ τετραπήχεις· κάπειτ' εὐθύς
 προσιόντι
 ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν τῶν δημοσίων
 κεκλοφυῖαν·
 ἱκετεύουσιν θ' ὑποκύπτοντες τὴν φωνὴν οἰκτρο-
 χοοῦντες, 555
 'οἴκτειρόν μ', ὦ πάτερ, αἰτοῦμαί σ', εἰ καὺτὸς
 πάποθ' ὑφείλου
 ἀρχὴν ἄρξας ἢ 'πὶ στρατιᾶς τοῖς ξυσσίτοις ἀγο-
 ράζων·
 ὃς ἐμ' οὐδ' ἂν ζῶντ' ἤδειν εἰ μὴ διὰ τὴν προτέραν
 ἀπόφευξιν.

ΒΔ. τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν
 μοι.

ΦΙ. εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὄργην ἀπο-
 μορχθεὶς, 560
 ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πε-
 ποίηκα,
 ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφευξιν.
 φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θώπευμ' ἐνταῦθα
 δικαστῆ;
 οἱ μὲν γ' ἀπόκλάονται πενίαν αὐτῶν καὶ προστι-
 θέασιν
 κακὰ πρὸς τοῖς οὔσιν, ἕως ἀνιῶν ἂν ἰσώσῃ τοῖσιν
 ἐμοῖσιν 565
 οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι
 γέλοιον·

558. ἀπόφευξιν Bentl. Mein. Blaydes Van L. ἀπόφευξιν libri
 Dind. al. (ita 562 ubi R ἀποφεύξιν).

565. ἕως ἀνιῶν ἂν Herm. Mein. ἕως ἀνιῶν ἂν SV Dind. Hirsch.
 Richt. ἕως ἂν ἰσώσῃ BCR.

οἱ δὲ σκώπτουσ', ἔν' ἐγὼ γελάσω καὶ τὸν θυμὸν
κατάθωμαι.

κἄν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθύς
ἀνέλκει

τὰς θηλείας καὶ τοὺς υἱεῖς τῆς χειρός, ἐγὼ δ'
ἀκροῶμαι

τὰ δὲ συγκύπτουθ' ἅμα βληχᾶται· κᾶπειθ' ὁ πατήρ
ὑπὲρ αὐτῶν

570

ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπο-
λύσαι·

‘εἰ μὲν χαίρεις ἄρνός φωνῆ, παιδὸς φωνὴν ἐλεήσαις’
εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῆ
με πιθέσθαι.

χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ'
ἀνεῖμεν.

ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου
καταχήνη;

575

BΔ. δεύτερον αὐ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου
καταχήνην

καὶ τὰγαθὰ μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλάδος
ἄρχειν.

ΦΙ. ἦν Οἶαγρος εἰσέλθη φεύγων, οὐκ ἀποφεύγει πρὶν
ἂν ἡμῖν

ἐκ τῆς Νιόβης εἶπη ῥῆσιω τὴν καλλίστην ἀπο-
λέξας.

580

570. συγκύπτουθ' BC. συγκύψαντ' (sic) RSV. ἅμα βληχᾶται
BC. ἅμ ἅμα βληχᾶται R. ἀποβληχᾶται SV. ἀμβληχᾶται (sc. ἀναβ.)
Bergk. βληχᾶται (del. ἅμα) Pors. Hirsch. Mein.

572. ἐλεήσαις libri. vid. comm.

576. γράφομαι Dind. Mein. al. γράψομαι libri. γράψωμαι (del.
σου) Raper Lenting.

κῆν ἀλλητῆς γε δίκην νικᾶ, ταύτης ἡμῖν ἐπίχειρα
 ἐν φορβεῖᾳ τοῖσι δικασταῖς ἔξοδον ἠύλησ' ἀπιούσιν.
 κῆν ἀποθνήσκων ὁ πατήρ τῷ δῶ καταλείπων παῖδ'
 ἐπικλήρου,

κλαίειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ
 διαθήκῃ

καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν
 ἐπούση, 585

ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀνα-
 πείσῃ.

καὶ ταῦτ' ἀνυπεύθυνοι δρῶμεν· τῶν δ' ἄλλων οὐδεμί'
 ἀρχή.

ΒΔ. τουτὶ γάρ τοι σε μόνον τούτων ὦν εἴρηκας μακαρίζω·
 τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογ-
 χυλιάζων.

ΦΙ. ἔτι δ' ἡ βουλή χῶ δῆμος ὅταν κρίναι μέγα πρᾶγμ'
 ἀπορήσῃ, 590

ἐψήφισται τοὺς ἀδικούντας τοῖσι δικασταῖς παρα-
 δοῦναι·

εἶτ' Εὐαθλος χῶ μέγας οὗτος Κολακῶνυμος ἀσπιδα-
 ποβλής

οὐχὶ προδώσειν ἡμᾶς φασίν, περὶ τοῦ πλήθους
 δὲ μαχεῖσθαι.

κᾶν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν, ἐὰν
 μὴ

εἶπῃ τὰ δικαστήρι' ἀφεῖναι πρῶτιστα μίαν δικά-
 σαντας. 595

αὐτὸς δὲ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ
 περιτρώγει,

593. ἡμᾶς· ὑμᾶς Brunck Mein. Richt. al.

596. μόνον· μόνους RSV.

ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μίας
ἀπαμύνει.

σὺ δὲ τὸν πατέρ' οὐδ' ὀτιοῦν τούτων τὸν σαυτοῦ
πῶποτ' ἔδρασας.

ἀλλὰ Θέωρος, καίτουστιν ἀνὴρ Εὐφήμιου οὐδὲν
ἐλάττων,

τὸν σφόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν
περικωνεῖ. 600

σκέψαι δ' ἀπὸ τῶν ἀγαθῶν οἴων μ' ἀποκλήεις καὶ
κατερύκεις,

ἦν δουλείαν οὐσαν ἔφασκες καὶ ὑπηρεσίαν ἀπο-
δείξειν.

ΒΔ. ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ
κἀναφανήσει

ὥσπερ λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς
περισέμνου.

ΦΙ. ὁ δὲ γ' ἥδιστον τούτων ἐστὶν πάντων, οὐ γὰρ
'πελελήσμην, 605

ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κἄτ' εἰσήκονθ'
ἄμα πάντες

ἀσπάζωνται διὰ τὰργύριον, καὶ πρῶτα μὲν ἡ
θυγάτηρ με

ἀπονίζη καὶ τὴν πόδ' ἀλείφῃ καὶ προσκύψασα
φιλήσῃ,

καὶ παππίζουσ' ἄμα τῇ γλώττῃ τὸ τριώβολον
ἐκκαλαμᾶται·

καὶ τὸ γύναιόν μ' ὑποθωπεύσαν φυστὴν μᾶζαν
προσενέγκη, 610

606. κἄτ' κἄπειθ' BC. εἰσήκονθ' ἄμα· εἰσήκοντά με Mein. εἰσελ-
θονθ' ἄμα Hirsch. Blydes. κἄπειθ' ἤκονθ' ἄμα B Van L.

κᾶπειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζῃ 'φάγε
 τουτί,
 ἔντραγε τουτί' τούτοισιν ἐγὼ γάννυμαι, κοῦ μή με
 δεήσῃ
 εἰς σὲ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον παρα-
 θήσει
 καταρασάμενος καὶ τουθορύσας. ἀλλ' ἦν μή μοι
 ταχὺ μάξῃ,
 τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων
 ἀλεωρῆν. 615
 κῆν οἶνον μοι μὴ ἴγῃς σὺ πιεῖν, τὸν ὄνον τόνδ'
 ἐσκεκόμισμαι
 οἴνου μεστόν, κᾶτ' ἐγχείομαι κλίνας· οὔτος δὲ
 κεχηνῶς
 βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στρατίον
 καταβροντᾶ.
 ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω
 καὶ τοῦ Διὸς οὐδὲν ἐλάττω, 620
 ὅστις ἀκούω ταῦθ' ἄπερ ὁ Ζεὺς,
 ἦν γοῦν ἡμεῖς θορυβήσωμεν,
 πᾶς τίς φησιν τῶν παριόντων
 'οἶον βροντᾶ τὸ δικαστήριον,
 ὦ Ζεῦ βασιλεῦ.' 625
 κᾶν ἀστράψω, ποππύζουσιν
 καὶ δεδίασίν μ' οἱ πλουτοῦντες
 καὶ πάννυ σεμνοί.

612. κοῦ μή Dobr. Mein. al. καὶ μή libri. καὶ μή Elmsl. Dind. Blaydes.

614. ἀλλ' ἦν Elmsl. Dobr. al. ἀλλῃν libri.

615. τάδε malim τόδε Blaydes.

617. κλίνας· κλίνας (sic) C. qu. κλίνας Blaydes.

621. ταῦθ' ἄπερ ταῦθ' libri (767).

καὶ σὺ δέδοικάς με μάλιστ' αὐτός·
 νῆ τὴν Δήμητρα δέδοικας. ἐγὼ δ'
 ἀπολοίμην εἴ σε δέδοικα.

630

Antistrophe (631—648)

- ΧΟ. οὐπόποθ' οὕτω καθαρῶς
 οὐδενὸς ἠκούσαμεν οὐ-
 δὲ ξυνετῶς λέγοντος.
- ΦΙ. οὐκ, ἄλλ' ἐρήμας ᾤεθ' οὗτος ῥαδίως τρυγήσειν·
 καλῶς γὰρ ἤδειν ὡς ἐγὼ ταύτη κράτιστός εἰμι. 635
- ΧΟ. ὡς δ' ἐπὶ πάντ' ἐπήλθε κού-
 δέν τι παρήλθεν, ὥστ' ἔγωγ'
 ἠὺξανόμην ἀκούων,
 κὰν μακάρων δικάζειν
 αὐτὸς ἔδοξα νήσοις, 640
 ἠδόμενος λέγοντι.
- ΦΙ. ὡς δ' οὗτος ἤδη σκορδινᾶται κάστιν οὐκ ἐν αὐτοῦ.
 ἦ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποιήσω.
- ΧΟ. δεῖ δέ σε παντοίας πλέκειν
 εἰς ἀπόφευξιν παλάμας. 645
 τὴν γὰρ ἐμήν ὀργὴν πεπᾶ-
 ναι χαλεπὸν . . .
 μὴ πρὸς ἐμοῦ λέγοντι.
 πρὸς ταῦτα μύλην ἀγαθὴν ὦρα ζητεῖν σοι καὶ
 νεόκοπτον,

636. ἐπὶ πάντ' ἐπήλθε Holden. πάντ' ἐπελήλθεν libri. ἐπὶ πάντ'
 ἐλήλθεν Pors. Dind. Blaydes Van L.

640. αὐτὸς· εὐθὺς Blaydes.

642. ὡς δ'· ὡςθ' libri. ὡς Dind. Mein. ἐν αὐτοῦ BCV Dind. al.
 ἐν αὐτῷ R. οὐκέθ' αὐτοῦ Fl. Chr. Benti. Dobr.

645. ἀπόφευξι cf. 558.

ἦν μή τι λέγῃς, ἥτις δυνατὴ τὸν ἑμὸν θυμὸν
κατερεΐξαι.

ΒΔ. χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ
τρυγφδοῖς 650

ιάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετακυῖαν.
ἀλλ' ὦ πάτερ ἡμέτερε Κρονίδη—ΦΙ. παῦσαι καὶ
μὴ πατέριζε.

εἰ μὴ γὰρ ὅπως δουλεύω 'γώ, τουτὶ ταχέως με
διδάξεις;

οὐκ ἔστιν ὅπως οὐχὶ τεθνήξεις, κῆν χρῆ σπλάγχ-
νων μ' ἀπέχεσθαι.

ΒΔ. ἀκρόασαι νῦν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ
μέτωπον· 655

καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις ἀλλ'
ἀπὸ χειρός,

τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων ξυλλήβδην τὸν
προσιόντα·

κάξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς
ἐκατοστάς,

πρυτανεῖα μέταλλ' ἀγορὰς λιμένας μισθώσεις
δημιόπρατα.

τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίνε-
ται ἡμῖν. 660

ἀπὸ τούτων νῦν κατάθες μισθὸν τοῖσι δικασταῖς
ἐνιαυτοῦ

651. ἐντετακυῖαν Reisk. Blaydes Van L. ἐντετοκ. libri (τηκ S)
vulg.

654. τεθνήξεις Elmsl. Dind. al. τεθνήξει BS Richt. τεθνήσει CRV.

659. μισθώσεις Bergk Blaydes Van L. μισθοὺς καὶ BC vulg.
μισθοὺς om. καὶ RSV.

661. τούτων BCSV. τούτου R. ἐνιαυτοῦ Bentl. Pors. al. τού-
νιαυτοῦ (τοῦ ἐν.) libri,

ἕξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,
γίνυται ἡμῖν ἑκατὸν δήπου καὶ πεντήκοντα τάλαντα.

ΦΙ. οὐδ' ἢ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγένεθ'
ὁ μισθός.

ΒΔ. μὰ Δί' οὐ μέντοι. ΦΙ. καὶ ποῖ τρέπεται δὴ 'πειτα
τὰ χρήματα τᾶλλα; 665

ΒΔ. ἐς τούτους τοὺς 'οὐχὶ προδώσω τὸν Ἀθηναίων
κολοσυρτόν,

ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεί.' σὺ γάρ, ὦ
πάτερ, αὐτούς,

ἄρχειν αἰρεῖ σαυτοῦ τούτοις τοῖς ῥηματίοις περι-
πεφθείς.

καὶ θ' οὔτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα
τάλαντα

ἀπὸ τῶν πόλεων ἐπαπειλοῦντες τοιαυτὴ κἀνα-
φοβοῦντες, 670

'δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν
ἀνατρέψω.'

σὺ δὲ τῆς ἀρχῆς ἀγαπᾶς τῆς σῆς τοὺς ἀργελόφους
περιτρώγων.

οἱ δὲ ξύμμαχοι ὡς ἤσθηται τὸν μὲν σύρφακα τὸν
ἄλλον

ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ
μηδέν,

σὲ μὲν ἠγοῦνται Κόννου ψῆφον, τούτοισι δὲ δω-
ροφοροῦσιν 675

663. ἡμῖν ὑμῶν Bentl. al. 'contra loci sensum' (Van L.).

671. δώσετε οἴσετε (imperat.) Mein.

673. ἤσθηται ἤσθητο (γε) libri.

675. δωροφοροῦσιν δωροδοκοῦσιν R.

ὔρχας οἶνον δάπιδας τυρὸν μέλι σήσαμα προσ-
κεφάλαια

φιάλας χλανίδας στεφάνους ὄρμους ἐκπώματα
πλουθυγίειαν·

σοὶ δ' ὦν ἄρχεις πολλὰ μὲν ἐν γῆ πολλὰ δ' ἐφ'
ὑγρᾷ πιτυλεύσας,

οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.

ΦΙ. μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ'
ἄγλιθας μετέπεμψα. 680

ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων
ἀποκναίεις. -

ΒΔ. οὐ γὰρ μεγάλη δουλεία ἔστιν τούτους μὲν ἅπαντας
ἐν ἀρχαῖς

αὐτοὺς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων
μισθοφοροῦντας;

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολοὺς, ἀγαπᾶς οἷς
αὐτὸς ἐλαύνων

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτήσω πολλὰ
πονήσας. 685

καὶ πρὸς τούτοις ἐπιταττόμενος φοιτᾶς, δὲ μάλιστα
μὲ ἀπάγχει,

ὅταν εἰσελθὼν μεϊράκιόν σοι κατάρατον, Χαιρέου
υἱός,

ὠδὶ διαβάς, διακινηθεὶς τῷ σώματι καὶ τρυφερανθεὶς,
ἤκειν εἶπῃ πρὸ κἂν ὥρα δικάσονθ', ὡς ὅστις ἂν ὑμῶν

ἕστερος ἔλθῃ τοῦ σημείου, τὸ τριῶβλον οὐ
κομιεῖται. 690

αὐτὸς δὲ φέρει τὸ συνηγορικὸν δραχμὴν, κἂν
ἕστερος ἔλθῃ·

καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ'
ἑαυτοῦ,

ἦν τίς τι διδῶ τῶν φευγόντων, ξυυθέντε τὸ
 πρᾶγμα δὺ' ὄντε
 ἐσπουδάκατον, κᾶθ' ὡς πρίονθ' ὁ μὲν ἔλκει ὁ δ'
 ἀντενέδωκεν·

σὺ δὲ χασκάξεις τὸν κωλαγρέτην, τὸ δὲ πραττόμε-
 νόν σε λέλθηεν. 695

ΦΙ. ταυτί με ποιούσ'; οἴμοι, τί λέγεις; ὡς μου τὸν θίνα
 ταραττεῖς,
 καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὅ τι
 χρῆμά με ποιεῖς.

ΒΔ. σκέψαι τοίνυν ὡς ἔξόν σοι πλουτεῖν καὶ τοῖσιν
 ἅπασιν

ὑπὸ τῶν αἰεὶ δημιζόντων οὐκ οἶδ' ὅπη ἐγκεκύκλησαι·
 ὅστις πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου
 μέχρι Σαρδοῦς 700

οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις ἀκαρή, καὶ
 τοῦτ' ἐρίῳ σοι

ἐνστάξουσιν κατὰ μικρὸν αἰεὶ τοῦ ζῆν ἔνεχ' ὥσπερ
 ἔλαιον.

βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὧν
 οὔνεκ' ἐρῶ σοι,

ἵνα γυγνώσκῃς τὸν τιθασευτήν, κᾶθ', ὅταν οὐτός
 σ' ἐπισίξῃ

ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς
 ἐπιπηδᾷς. 705

εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν αὖν.

694. πρίονθ'· πρίον'(es) RSV. πρίων(ι) BC.

695. κωλαγρέτην R. -κρέτην cett. ita 724.

698. καὶ τοῖσιν libri. καὶ τοισιδ' Herm. κάστοισιν Mein. Blaydes.

699. ὄπη· ὄποι libri.

702. ἔλαιον SV edd. ἔλευρον BCR Richt.

704. οὐτός σ' Mein. οὐτός γ' libri. ἐπισίξῃ R. -σίξῃ V Mein. al.

εἰσὶν γε πόλεις χίλια αἰ νῦν τὸν φόρον ἡμῖν
ἀπάγουσιν·

τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν
ἐκάστη,

δύο μυριάδ' ἂν τῶν δημοτικῶν ἕζων ἐν πᾶσι λαγῶις
καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυφῶ καὶ
πυριάτῃ, 710

ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ ἵν Μαραθῶνι
τροπαίου.

νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν
μισθὸν ἔχοντι.

ΦΙ. οἴμοι τί ποθ' ὥσπερ νάρκη μου τῆς χειρὸς
καταχεῖται;

καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη
μαλθακός εἰμι.

ΒΔ. ἀλλ' ὁπόταν μὲν δείσωσ' αὐτοί, τὴν Εὐβοίαν
διδόασιν 715

ὑμῖν καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα
μεδίμνους

ποριεῖν· ἔδοσαν δ' οὐπώποτε σοι πλὴν πρῶην
πέντε μεδίμνους,

καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ
χοίνικα κριθῶν.

ὦν οὔνεκ' ἐγὼ σ' ἀπέκληρον αἰεὶ
βόσκειν ἐθέλων καὶ μὴ τούτους 720

ἐγγάσκειν σοι στομφάζοντας.

καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν
ὅ τι βούλει σοι,

πλὴν κωλαγρέτου γάλα πίνειν.

709. μυριάδ' ἂν Dobr. al. μυριάδες vulg.

711. τοῦ ἵν· τοῦ Benti.

ΧΟ. ἢ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν
 μῦθον ἀκούσῃς, 725
 οὐκ ἂν δικάσαις. σὺ γὰρ οὖν νῦν μοι νικᾶν
 πολλῶν δεδόκησαι·
 ὥστ' ἤδη τὴν ὀργὴν χαλάσας τοὺς σκίπωνας
 καταβάλλω.
 ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς ξυνθιασῶτα,

Strophe (729—736)

πιθοῦ πιθοῦ λόγοισι, μηδ' ἄφρων γένη
 μηδ' ἀτενῆς ἄγαν ἀτεράμων τ' ἀνήρ. 730
 εἴθ' ὄφελέν μοι κηδεμῶν ἢ ξυγγενῆς
 εἶναί τις ὅστις τοιαῦτ' ἐνουθέτει.
 σοὶ δὲ νῦν τις θεῶν παρῶν ἐμφανῆς
 ξυλλαμβάνει τοῦ πράγματος,
 καὶ δῆλός ἐστιν εὖ ποιῶν· 735
 σὺ δὲ παρῶν δέχου.

ΒΔ. καὶ μὴν θρέψω γ' αὐτὸν παρέχων
 ὅσα πρεσβύτη ξύμφορα, χόνδρον
 λείχειν, χλαῖναν μαλακὴν, σισύραν.
 ἀλλ' ὅτι σιγᾷ κούδεν γρύζει, 741
 τοῦτ' οὐ δύναται με προσέσθαι.

Antistrophe (743—748)

ΧΟ. νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς
 τότε ἐπεμαίνετ'. ἔγνωκε γὰρ ἀρτίως·
 λογίζεται τ' ἐκεῖνα πάνθ' ἁμαρτίας 745
 ἃ σοῦ κελεύοντος οὐκ ἐπέιθετο.
 νῦν δ' ἴσως τοῖσι σοῖς λόγοις πείθεται,
 καὶ σωφρονεῖ μέντοι μεθι-

στὰς ἐς τὸ λοιπὸν τὸν τρόπον
πιθόμενός τέ σοι.

ΦΙ. ἰὼ μοί μοι. ΒΔ. οὗτος τί βοᾷς;

ΦΙ. μή μοι τούτων μηδὲν ὑπισχνού.
κείνων ἔραμαι, κείθι γενοίμαν,
ἔν' ὁ κῆρύξ φησι 'τίς ἀψήφι-
στος; ἀνιστάσθω.'

κάπισταιήν ἐπὶ τοῖς κημοῖς
ψηφιζομένων ὁ τελευταῖος. 755

σπεύδ' ὦ ψυχή. ποῦ μοι ψυχή;
πάρες ὦ σκιερά. μὰ τὸν Ἡρακλέα
μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς
κλέπτοντα Κλέωνα λάβοιμι.

ΒΔ. ἴθ', ὦ πάτερ, πρὸς τῶν θεῶν ἐμοὶ πιθοῦ. 760

ΦΙ. τί σοι πίθωμαι; λέγ' ὅ τι βούλει πλὴν ἑνός.

ΒΔ. ποίου; φέρ' ἴδω. ΦΙ. τοῦ μὴ δικάζειν. τοῦτο δὲ
"Αἰδης διακρινεῖ πρότερον ἢ γὰρ πείσομαι.

ΒΔ. σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
ἐκείσε μὲν μηκέτι βαδιζ', ἀλλ' ἐνθαδὶ 765
αὐτοῦ μένων δικάζε τοῖσιν οἰκέταις.

ΦΙ. περὶ τοῦ; τί ληρεῖς; ΒΔ. ταῦθ' ἄπερ ἐκεῖ
πράττεται

ὅτι τὴν θύραν ἀνέφξεν ἡ σηκὶς λάθρα,
ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.

πάντως δὲ κακεῖ ταῦτ' ἔδρας ἐκάστοτε. 770

καὶ ταῦτα μὲν νῦν εὐλόγως, ἣν ἐξέχη

εἴλη κατ' ὄρθρον, ἠλιάσει πρὸς ἥλιον,

ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος

ἕντος εἴσει· κἂν ἔγρη μεσημβρινός,

οὐδεὶς σ' ἀποκλήσει θεσμοθέτης τῇ κυγκλίδι. 775

ΦΙ. τουτί μ' ἀρέσκει. ΒΔ. πρὸς δὲ τούτοις γ', ἣν δίκην

λέγη μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙ. πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι
ὥσπερ πρότερον τὰ πράγματ' ἔτι μασώμενος; 780

ΒΔ. πολλῶ γ' ἄμεινον· καὶ λέγεται γὰρ τουτογί,
ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.

ΦΙ. ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,
τὸν μισθὸν ὁπόθεν λήψομαι. ΒΔ. παρ' ἐμοῦ.

ΦΙ. καλῶς, 785

ὅτι κατ' ἐμαυτὸν κοῦ μεθ' ἑτέρου λήψομαι.
αἰσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος
ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρόφην λαβάν,
ἐλθὼν διεκερματίζειτ' ἐν τοῖς ἰχθύσιν,
κάπειτ' ἐνέθηκε τρεῖς λοπίδας μοι κεστρέων· 790
κἀγὼ 'νέκαψ'· ὀβολοὺς γὰρ φόμην λαβεῖν·
κᾶτα βδελυχθεῖς ὀσφρόμενος ἐξέπτυσσα·
κᾶθ' εἶλκον αὐτόν. ΒΔ. ὁ δὲ τί πρὸς ταῦτ' εἶψ' ;

ΦΙ. ὅ τι ;

ἀλεκτρονόος μ' ἔφασκε κοιλίαν ἔχειν·
'ταχὺ γοῦν καθέψεις τὰργύριον' ἢ δ' ὅς γελῶν.

ΒΔ. ὀρᾶς ὅσον καὶ τοῦτο δῆτα κερδανεῖς; 796

ΦΙ. οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις ποιεῖ.

ΒΔ. ἀνάμενέ νυν· ἐγὼ δὲ ταῦθ' ἤξω φέρων.

ΦΙ. ὄρα τὸ χρῆμα· τὰ λόγι' ὡς περαίνεται.

ἡκηκόη γὰρ ὡς 'Αθηναῖοί ποτε 800

789. διεκερματίζειτ' ἐν SV. διεκερμάτιζέ μ' ἐν BC. διεκερμάτιζεν ἐν R.

790. ἐνέθηκε Bergk Mein. Blaydes Van L. ἐπέθηκε BCR.

795. καθέψεις καταπέψεις Hirsch. Bergk Mein. τὰργύριον ἀργύριον Brunck Richt. Van L. γελῶν· λέγων libri.

- δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
 κὰν τοῖς προθύροις ἐνοικοδομήσοι πᾶς ἀνὴρ
 αὐτῷ δικαστηρίδιον μικρὸν πάνυ,
 ὥσπερ Ἑκάταιον, πανταχοῦ πρὸ τῶν θυρῶν.
- ΒΔ. ἰδοῦ, τί ἔτ' ἐρεῖς; ὡς ἅπαντ' ἐγὼ φέρω 805
 ὅσαπέρ γ' ἔφασκον, κᾶτι πολλῶ πλείονα.
 καὶ πῦρ γε τουτὶ καὶ προσέστηκεν φακῇ
 ῥοφεῖν, ἐὰν δέη τι. ΦΙ. τουτ' αὖ δεξιόν·
 κὰν γὰρ πυρέττω, τὸν γε μισθὸν λήψομαι.
 αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφήσομαι.
 ἀτὰρ τί τὸν ὄρνιν ὡς ἐμ' ἐξηνέγκατε; 815
- ΒΔ. ἴν', ἣν καθεύδης ἀπολογουμένου τινός,
 ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.
- ΦΙ. ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι. ΒΔ. τὸ τί;
 ΦΙ. θηρῶον εἰ πως ἐκκομίσειας τοῦ Λύκου
 ΒΔ. πάρεστι τουτί, καὐτὸς ἄναξ οὔτοσί. 820
 ΦΙ. ὦ δέσποθ' ἥρωσ, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.
 ΒΔ. οἷόςπερ ἡμῖν φαίνεται Κλεώνυμος.
 ΦΙ. οὔκουν ἔχει γ' οὐδ' αὐτὸς ἥρωσ ὦν ὄπλα.
 ΒΔ. εἰ θάπτον ἐκαθίζου σύ, θάπτον ἂν δίκην
 ἐκάλουν. ΦΙ. κάλει νυν, ὡς κάθημαι ἴγῳ πάλαι. 825
 ΒΔ. φέρε νυν, τίν' αὐτῷ πρῶτον εἰσάγω δίκην;
 τί τίς κακὸν δέδρακε τῶν ἐν οἰκίᾳ;
 ἢ Θράττα προσκαύσασα πρῶην τὴν χύτραν

804. Ἑκάταιον (αἶον) libri. Ἑκάτειον Brunck Dind. Mein. al.

819. εἰ πως ἐκκομίσειας Reisk. εἰ πως ἐκκομίσεις libri vulg. οὐτω
 μούκομίσας τὸ Hamak. Blaydes.

821. χαλεπὸς· χαλεπὸν RSV.

823. αὐτὸς· οὔτος Blaydes.

826. εἰσάγω R Mein. Blaydes. εἰσαγάγω BCSV vulg.

827. ἐν οἰκίᾳ· ἐν τῇ οἰκίᾳ libri.

- ΦΙ. ἐπίσχεσ οὔτος· ὡς ὀλίγου μ' ἀπόλεσας.
 ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν, 830
 δὲ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο ;
- ΒΔ. μὰ τὸν Δί' οὐ πάρεστιν. ΦΙ. ἀλλ' ἐγὼ δραμῶν
 αὐτὸς κομιοῦμαι τό γε παραντικ' ἐνδοθεν.
- ΒΔ. τί ποτε τὸ χρῆμ' ; ὡς δεινὸν ἢ φιλοχωρία.
- ΞΑ. βάλλ' ἐς κόρακας, τοιουτοῖ τρέφειν κύνα. 835
- ΒΔ. τί δ' ἔστιν ἐτέον ; ΞΑ. οὐ γὰρ ὁ Λάβης ἀρτίως
 ὁ κύων παράξας ἐς τὸν ἵπνον ὑφαρπάσας
 τροφαλίδα τυροῦ σικελικὴν κατεδήδοκεν ;
- ΒΔ. τοῦτ' ἄρα πρῶτον τὰ δίκημα τῷ πατρὶ
 εἰσακτέον μοι· σὺ δὲ κατηγορεῖ παρών. 840
- ΞΑ. μὰ Δί' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν κύων
 κατηγορήσειν, ἣν τις εἰσαγάγῃ γραφήν.
- ΒΔ. ἴθι νυν ἄγ' αὐτῷ δεῦρο. ΞΑ. ταῦτα χρῆ ποιεῖν.
- ΒΔ. τουτὶ τί ἔστι ; ΦΙ. χοιροκομείον Ἐστίας.
- ΒΔ. εἴθ' ἱεροσυλήσας φέρεις ; ΦΙ. οὐκ, ἀλλ' ἵνα 845
 ἀφ' Ἐστίας ἀρχόμενος ἐπιτρίψω τινά.
 ἀλλ' εἴσαγ' ἀνύσας· ὡς ἐγὼ τιμῶν βλέπω.
- ΒΔ. φέρε νυν ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.
- ΦΙ. οἴμοι διατρίβεις κάπολεις τριψημερῶν.
 ἐγὼ δ' ἀλοκίζειν ἐδεόμην τὸ χωρίον. 850
- ΒΔ. ἰδού. ΦΙ. κάλει νῦν. ΒΔ. ταῦτα δὴ. ΦΙ. τίς
 οὔτοςι
 ὁ πρῶτός ἐστιν ; ΒΔ. ἐς κόρακας, ὡς ἄχθομαι
 ὅτι ἡ πελαθόμην τοὺς καδίσκους ἐκφέρειν.
- ΦΙ. οὔτος σὺ ποῖ θεῖς ; ΒΔ. ἐπὶ καδίσκους. ΦΙ. μη-
 δαμῶς.

837. ὑφαρπάσας Elmsl. Mein. Van L. ἀρτίως libri ; vid. comm.

842. εἰσαγάγῃ Bergk Richt. Blaydes. εἰσαγή libri.

849. διατρίβεις R. -τρίψεις BCSV.

- εγὼ γὰρ εἶχον τοῦσδε τοὺς ἀρυστίχους. 855
- ΒΔ. κάλλιστα τοίνυν· πάντα γὰρ πάρεστι νῶν
ἕσων δεόμεθα, πλὴν γε δὴ τῆς κλεψύδρας.
- ΦΙ. ἤδι δὲ δὴ τίς ἐστίν; οὐχὶ κλεψύδρα;
- ΒΔ. εὖ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.
ἀλλ' ὡς τάχιστα πῦρ τις ἐξενεγκάτω 860
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,
ὅπως ἂν εὐξώμεσθα πρῶτα τοῖς θεοῖς.
- ΧΟ. καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς
καὶ ταῖς εὐχαῖς
φήμην ἀγαθὴν λέξομεν ὑμῖν, 865
ὅτι γενναίως ἐκ τοῦ πολέμου
καὶ τοῦ νείκους ξυνέβητον.

Strophe (868—874)

- ΒΔ. εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.
- ΧΟ. ᾧ Φοῖβ' Ἄπολλον Πύθι', ἐπ' ἀγαθῇ τύχῃ 870
τὸ πρᾶγμ' ὃ μηχανᾶται
ἔμπροσθεν οὗτος τῶν θυρῶν,
ἅπασιν ἡμῖν ἀρμόσαι
παυσαμένοις πλάων.
ἴημε παιάν.
- ΒΔ. ᾧ δέσποτ' ἄναξ, γεῖτον ἀγνιεῦ τοῦμοῦ προθύρου 875
προπύλαιε,
δέξαι τελετήν καινὴν, ᾧναξ, ἣν τῷ πατρὶ καινοτο-
μοῦμεν,
παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ
πρίνινον ἦθος,

865. λέξομεν· ξζομεν SV.

875. προθύρου προπύλαιε Benti. Dind. προθύρου προσθ' πύλας R.
προυπύλου προσπυλάς V. προθύρου πάρος αὐλάς Mein.

ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας·
 ἤδη δ' εἶναι τοῖς ἀνθρώποις
 ἤπιον αὐτόν,
 τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον 880
 τῶν γραψαμένων,
 κάπιδακρύνει ἀντιβολουμένων,
 καὶ παυσάμενον τῆς δυσκολίας
 ἀπὸ τῆς ὀργῆς
 τὴν ἀκαλήφην ἀφελέσθαι. 885

Antistrophe (886—890)

- ΧΟ. ξυνευχόμεσθα ταῦτά σοι καπᾶδομεν
 νέαισιν ἀρχαῖς ἔνεκα τῶν προλελεγμένων.
 εὖνοι γὰρ ἐσμεν ἐξ οὗ
 τὸν δῆμον ἡσθόμεσθά σου
 φιλοῦντος ὡς οὐδεὶς ἀνὴρ
 τῶν γε νεωτέρων.
 ἰήιε παιάν. 890
- ΒΔ. εἴ τις θύρασιν ἠλιαστής, εἰσίτω·
 ὡς ἠνίκ' ἀν λέγωσιν οὐκ ἐσφρήσομεν.
- ΦΙ. τίς ἄρ' ὁ φεύγων ; ΒΔ. οὗτος. ΦΙ. ὅσον ἀλώσεται.
- ΒΔ. ἀκούετ' ἤδη τῆς γραφῆς· ἐγράψατο
 κύων Κυδαθηναῖος Λάβητ' Αἰξωνέα 895
 τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν
 τὸν Σικελικόν. τίμημα κλωὸς σύκιος.
- ΦΙ. θάνατος μὲν οὖν κύνειος, ἦν ἅπαξ ἀλφῶ.
 ΒΔ. καὶ μὴν ὁ φεύγων οὐτοσὶ Λάβης πάρα.

886. ταῦτά Herm. Mein. ταῦτα Bergk Richt. Blydes.

888. ἡσθόμεσθα· ἡσθήμεσθα Mein. Cobet.

890. τῶν γε νεωτέρων Reisig Herm. al. τῶν νῦν γε σοῦ νεωτέρων

B. τῶν γενναϊοτέρων CRSV.

ΦΙ. ὦ μιαρὸς οὔτος· ὡς δὲ καὶ κλέπτον βλέπει, 900
οἶον σεσηρῶς ἐξαπατήσειν μ' οἶεται.
ποῦ μου διώκων, ὁ Κυδαθηναίεὺς κύων ;

ΚΤ. αὐ αὐ.

ΒΔ. πάρεστιν οὔτος. ΦΙ. ἕτερος οὔτος αὐ Λάβης,
ἀγαθὸς γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας. 905

ΒΔ. σίγα, κάθιζε· σὺ δ' ἀναβάς κατηγορεῖ.

ΦΙ. φέρε νυν ἅμα τῆσδ' ἐγγεάμενος καὶ γὼ ῥοφῶ.

ΞΑ. τῆς μὲν γραφῆς ἠκούσαθ' ἦν ἐγραψάμην,
ἄνδρες δικασταί, τουτουί. δεινότατα γὰρ
ἔργων δέδρακε καμὲ καὶ τὸ ῥυππαπαί.
ἀποδρὰς γὰρ ἐς τὴν γωνίαν τυρὸν πολὺν 910
κατεσικέλιζε κἀνέπλητ' ἐν τῷ σκότῳ.

ΦΙ. νῆ τὸν Δί' ἀλλὰ δῆλός ἐστ'· ἔμουγέ τοι
τυροῦ κάκιστον ἀρτίως ἐνήρυγεν
ὁ βδελυρὸς οὔτος. ΞΑ. κοῦ μετέδωκ' αἰτιοῦντί μοι.
καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνησεται, 915
ἦν μὴ τι κάμοί τις προβάλλη τῷ κυνί ;

ΦΙ. οὐδὲν μετέδωκεν ; ΞΑ. οὐδὲ τῷ κοινῷ γ' ἐμοί.

ΦΙ. θερμὸς γὰρ ἀνὴρ οὐδὲν ἦττον τῆς φακῆς.

ΒΔ. πρὸς τῶν θεῶν μὴ προκαταγίνωσκ', ὦ πάτερ,
πρὶν ἄν γ' ἀκούσης ἀμφοτέρων. ΦΙ. ἀλλ', ὠγαθέ,
τὸ πρᾶγμα φανερόν ἐστιν αὐτὸ γὰρ βοᾷ. 921

ΞΑ. μὴ νῦν ἀφήτε τοῦτον, ὡς ὄντ' αὐ πολὺ
κυνῶν ἀπάντων ἀνδρα μονοφαγίστατον,
ὅστις περιπλεύσας τὴν θυεῖαν ἐν κύκλῳ

902. ποῦ μου (μοι ὁ) Dind. Blaydes. ποῦ δ' ὁ R. ποῦ δ' οὐ CSV.
ποῦ δ' οὐν ὁ Rogers. ποῦ δ' ἐσθ' ὁ Pors. Richt. Van L.

907. τῆσδ' Blaydes Van L. τῆσδ' libri.

921. ἀφήτε τοῦτον Bergk Blaydes (cf. 927). ἀφήτε γ' αὐτόν libri
vulg. ἐτ' αὐτόν Cobet Mein. Richt. Van L.

- ἐκ τῶν πόλεων τὸ σκίρον ἐξεδήδοκεν. 925
- ΦΙ. ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ἰδρίαν πλάσαι.
- ΞΑ. πρὸς ταῦτα τοῦτον κολάσατ'· οὐ γὰρ ἂν ποτε
τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο·
ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·
ἐὰν δὲ μὴ, τὸ λοιπὸν οὐ κεκλάγγομαι. 930
- ΦΙ. ἰοῦ ἰοῦ.
ὄσας κατηγορήσε τὰς πανουργίας.
κλέπτον τὸ χρῆμα τάνδρός· οὐ καὶ σοὶ δοκεῖ
ἄλεκτρον; νῆ τὸν Δί' ἐπιμύει γέ τοι.
- ΒΔ. Λάβητι μάρτυρας παρῆναι τρίβλιον 937
δοῖδουκα τυρόκηστιν ἐσχάραν χύτραν,
καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.
οὐκ αὖ σὺ παύσει χαλεπὸς ὦν καὶ δύσκολος, 942
καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' οὐδ' ἔχει;
ἀνάβαιν', ἀπολογοῦ. τί σεσιώπηκας; λέγε.
- ΦΙ. ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὃ τι λέγη. 945
- ΒΔ. οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπονθῆναι,
ὄπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·
ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.
πάρειχ' ἐκποδῶν. ἐγὼ γὰρ ἀπολογήσομαι.
χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου 950
ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὁμως.
ἀγαθὸς γὰρ ἐστὶ καὶ διώκει τοὺς λύκους.
- ΦΙ. κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνωμότης.
- ΒΔ. μὰ Δί' ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν
οἷός τε πολλοῖς προβατίοις ἐφεστάναι. 955

939. προσκεκαυμένα· προσκεκλημένα Dobr. Herm. Mein. Blaydes al.

942. οὐκ αὖ R Dind. Blaydes Van L. οὐκ ἂν BCSV. οἴκουν
Reisig Richt.

- ΦΙ. τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει ;
- ΒΔ. ὅ τι ; σοῦ προμάχεται καὶ φυλάττει τὴν θύραν
καὶ τᾶλλ' ἄριστός ἐστιν· εἰ δ' ὑφείλετο,
ξύγγνωθι. κιθαρίζειν γὰρ οὐκ ἐπίσταται.
- ΦΙ. ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα, 960
ἵνα μὴ κακουργῶν ἐνέγραφ' ἡμῖν τὸν λόγον.
- ΒΔ. ἀκούσον, ὦ δαιμόνιέ, μου τῶν μαρτύρων.
ἀνάβηθι, τυρόκηστι, καὶ λέξον μέγα·
σὺ γὰρ ταμιεύουσ' ἔτυχες. ἀπόκριναι σαφῶς,
εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες. 965
φησὶ κατακνήσαι. ΦΙ. νῆ Δί' ἀλλὰ ψεύδεται.
- ΒΔ. ὦ δαιμόνι', ἐλέει ταλαιπωρουμένους.
οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει
καὶ τὰς ἀκάνθας, κοῦδέποτ' ἐν ταύτῳ μένει.
ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον 970
αὐτοῦ μένων γὰρ ἄττ' ἂν εἴσω τις φέρῃ
τούτων μεταίτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.
- ΦΙ. αἰβοῖ. τί τὸ κακὸν ἐστ' ὅτῳ μαλάττομαι ;
κακὸν τι περιβαίνει με κἀναπέιθομαι·
- ΒΔ. ἴθ' ἀντιβολῶ σ'· οἰκτεῖρατ' αὐτόν, ὦ πάτερ, 975
καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία ;
ἀναβαίνειτ', ὦ πονηρά, καὶ κυζούμενα
αἰτεῖσθε κἀντιβολεῖτε καὶ δακρύνετε.
- ΦΙ. κατάβα κατάβα κατάβα κατάβα. ΒΔ. καταβή-
σομαι.

957. ὅ τι ; ὅτι libri vulg.

961. ἐνέγραφ'· ἔγραφεν Cobet Mein. ξυνέγραφ' Blydes Van L.

968. καὶ· καὶ τὰ Hirsch. Mein. Richt. qu. τά τε Blydes.

970. οἶος· ὄθος Reisk. οἰκουρὸς· οἰκουρεῖν Mein. al.

974. κακὸν τι· malim κακὸν τι Blydes. περιβαίνει· περιμένει R Bergk Richt.

978. αἰτεῖσθε Hirsch. Mein. al. αἰτεῖτε (αἰτεῖ R) libri vulg.

- καίτοι τὸ κατάβα τοῦτο πολλοὺς δὴ πάνυ 980
ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι.
- ΦΙ. ἐς κόρακας, ὡς οὐκ ἀγαθὸν ἐστὶ τὸ ῥοφεῖν.
ἐγὼ γὰρ ἀπεδάκρυσσα νῦν, γνώμην ἐμήν,
οὐδέν ποτ' ἀλλ' ἢ τῆς φακῆς ἐμπλήμενος.
- ΒΔ. οὐκουν ἀποφεύγει δῆτα; ΦΙ. χαλεπὸν εἰδέναι. 985
- ΒΔ. ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.
τηνδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον
μύσας παραῖξον κάπολυσον, ὦ πάτερ.
- ΦΙ. οὐ δῆτα· κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.
- ΒΔ. φέρε νῦν σε τηδὶ τὴν ταχίστην περιάγω. 990
- ΦΙ. ὄδ' ἔσθ' ὁ πρότερος; ΒΔ. οὗτος. ΦΙ. αὕτη 'νταῦθ'
ἔνι.
- ΒΔ. ἐξηπάτηται κάπολέλυκεν οὐχ ἐκῶν.
φέρ' ἐξεράσω. ΦΙ. πῶς ἄρ' ἠγωνίσμεθα;
- ΒΔ. δείξειν ἔοικεν· ἐκπέφευγας, ὦ Λάβης.
πάτερ, πάτερ, τί πέπονθας; οἴμοι' ποῦ 'σθ' ὕδωρ;
ἔπαιρε σαντόν. ΦΙ. εἶπέ νυν ἐκείνῳ μοι, 996
δυντὼς ἀπέφυγε; ΒΔ. νῆ Δί'. ΦΙ. οὐδέν εἰμ' ἄρα.
- ΒΔ. μὴ φροντίσης, ὦ δαιμόνι'· ἀλλ' ἀνίστασο.
- ΦΙ. πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι,
φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι; 1000
ἀλλ', ὦ πολυτίμητοι θεοί, ξύγγνωτέ μοι·
ἄκων γὰρ αὐτ' ἔδρασα κού τοῦμού τρόπου.
- ΒΔ. καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γὰρ σ', ὦ πάτερ,
θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῦ,
983. ἀπεδάκρυσσα· ἐπεδάκρυσσα Hirsch. Mein. Van L. γνώμην·
γνώμην γ' Herwerden Mein. Van L.
991. 'νταῦθ' ἐνι Dobree cett. ἐντευθενί libri.
997. ἀπέφυγε; πέφευγε R Mein. Van L.
999. τοῦτ'· δῆτ' Blaydes Van L.
1004. πανταχοῦ· -χοί Brunck Dind. Mein. Van L.

ἐπὶ δεῖπνον, ἐς ξυμπόσιον, ἐπὶ θεωρίαν, 1005
 ὥσθ' ἠδέως διάγειν σε τὸν λοιπὸν χρόνον'
 κοῦκ ἐγγανείταί σ' ἐξαπατῶν Ἵπέρβολος.
 ἀλλ' εἰσώμεν. ΦΙ. ταῦτα νῦν, εἴπερ δοκεῖ.

ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ

Kommation (1009—1014)

ἀλλ' ἴτε χαίροντες ὅποι βούλεσθ'.
 ὑμεῖς δὲ τέως, ὦ μυριάδες 1010
 ἀναρίθμητοι,
 νῦν τὰ μέλλοντ' εὖ λέγεσθαι
 μὴ πέση φαύλως χαμᾶς'
 εὐλαβεῖσθε.
 τοῦτο γὰρ σκαιῶν θεατῶν
 ἐστὶ πάσχειν κοῦ πρὸς ὑμῶν.
 νῦν αὐτε λεφ' πρόσσχετε τὸν νοῦν, εἴπερ καθαρὸν
 τι φιλεῖτε. 1015
 μέμφασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητῆς νῦν
 ἐπιθυμεῖ.
 ἀδικεῖσθαι γὰρ φησὶν πρότερος πόλλ' αὐτοὺς εὖ
 πεπονηκῶς,
 τὰ μὲν οὐ φανερώς ἀλλ' ἐπικουρῶν κρύβδην ἐτέ-
 ροισι ποιηταῖς,
 μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,
 εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμῳδικὰ πολλὰ
 χέασθαι· 1020

1011. νῦν· νῦν μὲν libri. fort. νυνί Blaydes.

1012. εὐλαβεῖσθε· ἐξευλαβεῖσθε Dind. Bergk Blaydes.

1015. πρόσσχετε Dind. al. προσέχετε CRSV. πρόσχετε
 B Benti. Pors. Hirsch. al.

μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ'
 ἑαυτόν,
 οὐκ ἀλλοτρίων ἀλλ' οἰκείων Μουσῶν στόμαθ'
 ἠμιοχῆσας.
 ἀρβεις δὲ μέγας καὶ τιμηθεὶς ὡς οὐδεὶς πώποτ' ἐν
 ὑμῖν,
 οὐκ ἐκτελέσαι φησὶν ἐπαρθεὶς οὐδ' ὀγκῶσαι τὸ
 φρόνημα,
 οὐδὲ παλαιστρας περικωμάζειν πειρῶν· οὐδ' εἴ
 τις ἐραστής 1025
 κωμφοδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς
 αὐτόν,
 οὐδενὶ πώποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων
 ἐπιεικῆ,
 ἵνα τὰς Μούσας αἰσιω χρήται μὴ προαγωγούς
 ἀποφήνη.
 οὐδ' ὅτε πρώτιστ' ἦρξε διδάσκειν, ἀνθρώποις φήσ'
 ἐπιθέσθαι,
 ἀλλ' Ἑρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις
 ἐπιχειρεῖν, 1030
 θρασέως ξυστὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχα-
 ρόδοντι,
 οὐ δεινότερα μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες
 ἔλαμπον,
 ἑκατὸν δὲ κύκλῳ γλωτταὶ κολάκων οἰμωξομένων
 ἐλιχμῶντο
 περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον
 τετοκυίας.

1025. πειρῶν Brunck cett. περι(ι)ῶν libri.

1029. πρώτιστ' Mein. Blaydes Van L. πρῶτον (γ) libri.

1030. ἐπιχειρεῖν ἐπεχειρεῖ (Pac. 752) Mein. Van L.

1032. δεινότεραι Kiehl Blaydes Van L. δεινότερα libri.

τοιούτον ἰδὼν τέρας οὐ φησιν δέϊσας καταδωροδο-
 κῆσαι, 1036
 ἀλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε
 μετ' αὐτὸν
 τοῖς ἠπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρε-
 τοῖσιν,
 οὐ τοὺς πατέρας τ' ἠγχοῦν νύκτωρ καὶ τοὺς πάππους
 ἀπέπνιγον,
 κατακλιόμενοί τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν
 ἀπράγμοσιν ὑμῶν 1040
 ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας ξυνε-
 κόλλων,
 ὥστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν
 πολέμαρχον.
 τοιούδ' εὐρόντες ἀλεξίκακον τῆς χώρας τῆσδε
 καθαρτήν,
 πέρυσιν καταπρούδοτε καινοτάταις σπείραντ'
 αὐτὴν διανοίαις,
 ἄς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποιήσατ'
 ἀναλδεῖς· 1045
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν
 Διόνυσον
 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμωδικὰ μηδὲν
 ἀκοῦσαι.
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν
 παραχρήμα,

1037. αὐτὸν Bentl. Dobr. al. αὐτοῦ libri.

1040. κατακλιόμενοι...ἐπὶ τοῖσιν· -μένους ἐν..., ἐπὶ τοῖσι τ' Hamaker Blaydes.

1044. σπείραντ' R Dind. al. σπαίροντ' V. σπείροντ' Brunck Hirsch. al. αὐτὴν Hecker Blaydes Van L. αὐτὸν libri. διανοίαις· καινοτάτας διανοίας Bothe.

ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς
 νενόμισται,
 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν
 ξυνέτριψεν. 1050

ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,
 ὧ δαιμόνιοι, τοὺς ζητοῦντας
 καινόν τι λέγειν κάξευρίσκειν
 στέργετε μᾶλλον καὶ θεραπεύετε,
 καὶ τὰ νοήματα σώζεσθ' αὐτῶν, 1055
 ἐσβάλλετέ τ' ἐς τὰς κιβωτοὺς
 μετὰ τῶν μῆλων. κἂν ταῦτα ποιῆθ',
 ὑμῖν δι' ἔτους τῶν ἱματίων
 ὀξήσει δεξιότητος.

Ode (1060—1070)

ὦ πάλαι ποτ' ὄντες ὑμεῖς ἄλκιμοι μὲν ἐν χοροῖς,
 ἄλκιμοι δ' ἐν μάχαις, 1061
 καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἀλκιμώτατοι
 πρὶν ποτ' ἦν πρὶν ταῦτα· νῦν δ'
 οἴχεται, κύκνου τε πολιώτεραι δὴ
 αἶδ' ἐπανθοῦσιν τρίχες. 1065
 ἀλλὰ κάκ τῶν λειψάνων δεῖ
 τῶνδε ῥώμην νεανικὴν σχεῖν
 ὡς ἐγὼ τοῦμὸν νομίζω
 γῆρας εἶναι κρεῖττον ἢ πολ-
 λῶν κικίννους νεανιῶν καὶ
 σχῆμα. 1070

1050. *ei παρελαύνων· εἰπερ ελαύνων libri.*

1062. *δη μόνον τοῦτ' Bentl. Dind. Mein. τοῦτο μόνον libri. τοῦτο
 δη μόνον Richt. Hirsch. δη μόνου τοῦτ' Blaydes. ἀλκιμώτατοι Bentl.
 al. μαχιμώτατοι libri. ἀνδρικώτατοι Dind.*

1066. *ῥώμην BCR. γνώμην SV.*

Epirrhetema (1071—1090)

εἴ τις ὑμῶν, ᾧ θεαταί, τὴν ἐμὴν ἰδῶν φύσιν
 εἶτα θαυμάζει μ' ὕρῶν μέσον διεσφηκωμένον,
 ἥτις ἐστὶν ἢ ἰβνία τῆσδε τῆς ἐγκεντρίδος,
 ῥαδίως ἐγὼ διδάξω, κὰν ἄμουσος ἦ τὸ πρὶν.
 ἐσμὲν ἡμεῖς, οἷς πρόσσεσι τοῦτο τοῦρροπύγιον, 1075
 Ἄττικοὶ μόνου δικαίως ἐγγενεῖς αὐτόχθονες,
 ἀνδρικώτατον γένος καὶ πλείστα τήνδε τὴν πόλιν
 ὠφελῆσαν ἐν μάχαισιν, ἠνίκ' ἦλθ' ὁ βάρβαρος,
 τῷ καπνῷ τύφων ἔπασαν τὴν πόλιν καὶ πυρπολῶν,
 ἐξελεῖν ἡμῶν μενοιπῶν πρὸς βίαν τάνθρηνα. 1080
 εὐθέως γὰρ ἐκδραμόντες ξὺν δόρει ξὺν ἀσπίδι
 ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξίνην πεπωκότες,
 στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην
 ἐσθίων·

ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.
 ἀλλ' ὅμως ἀπώσάμεσθα ξὺν θεοῖς πρὸς ἐσπέραν.
 γλαυξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν
 διέπτατο. 1086

εἶτα δ' εἰπόμεσθα θυννάζοντες εἰς τοὺς θυλάκους,
 οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὀφρῦς κεντούμενοι·
 ὥστε παρὰ τοῖς βαρβάρουσι πανταχοῦ καὶ νῦν ἔτι
 μηδὲν Ἄττικὸν καλεῖσθαι σφηκὸς ἀνδρικώτερον.

Antode (1091—1100)

ἄρα δεινὸς ἦ τόθ' ὥστε πάντα δὴ δεδοικέναι,
 καὶ κατεστρεψάμην 1091

1073. ἥτις Bentl. al. ἦ τις libri.

1076. ἐγγενεῖς· εὐγενεῖς C Bergk.

1085. ἀπώσάμεσθα· ἀπεωσ- BC. ἔωσ- Bergk Dind.

1086. διέπτατο libri. διέπτερο Brunck al. Blaydes (cf. 16).

1091. δὴ· μὴ libri vulg. μ' ἄν. Dobr. πάντας ἐμέ Hirsch. Mein.

τοὺς ἐναντίους, πλέων ἐκείσε ταῖς τριήρεσιν.
 οὐ γὰρ ἦν ἡμῖν ὅπως
 ῥῆσιν εὐ λέξειεν ἐμέλλομεν τότε, οὐδὲ 1095
 συκοφαντήσειεν τινὰ
 φροντίς, ἀλλ' ὅστις ἐρέτης ἔ-
 σοιτ' ἄριστος. τουγαροῦν πολ-
 λὰς πόλεις Μήδων ἐλόντες,
 αἰτιώτατοι φέρεσθαι
 τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ-
 πτουςιν οἱ νεώτεροι. 1100

Antepirrhema (1101—1121)

πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἄπανθ' εὐρήσετε
 τοὺς τρόπους καὶ τὴν δίαιταν σφηξίν ἐμφερεσ-
 τάτους.

πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἠρεθισμένον
 μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον 1105
 εἶτα τᾶλλ' ὅμοια πάντα σφηξὶ μηχανώμεθα.
 ξυλλεγέντες γὰρ καθ' ἐσμούς, ὥσπερ εἰς τάνθηρια,
 οἱ μὲν ἡμῶν οὐπερ ἄρχων, οἱ δὲ παρὰ τοὺς ἔνδεκα,
 οἱ δ' ἐν φδείφ' δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις
 ξυμβεβυσμένοι πυκνόν, νεύοντες ἐς τὴν γῆν, μύλις
 ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάρους κινούμενοι.
 ἔς τε τὴν ἄλλην δίαιτάν ἐσμεν εὐπορώτατοι. 1112
 πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.
 ἀλλὰ γὰρ κηφήνες ἡμῖν εἰσὶν ἐγκαθήμενοι,

1097. ὅστις ὅστις *an libri*.

1107. ξυλλεγέντες Bentl. -γοντες libri. ὥσπερ εἰς ὥσπερ *libri*.

1110. πυκνόν πυκνοὶ Blaydes. πυκνός Mein.

1112. ἔς τε εἰς δὲ Richt. Blaydes. εὐπορώτατοι ἐμφερέστατοι Bentl.

οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ
φόρου 1115

τὸν πόνον κατεσθίουσιν, οὗ τάλαιπωροῦμενοι.
τοῦτο δ' ἔστ' ἀλγιστον ἡμῖν, ἣν τις ἀστράτευτος ἂν
ἐκροφῆ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὑπερ
μήτε κώπην μήτε λόγῃην μήτε φλύκταιναν λαβῶν.
ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμ-
βραχῦ 1120

ἔστις ἂν μὴ ᾗχῃ τὸ κέντρον, μὴ φέρειν τριώβολον.

ΦΙΛΟΚΛΕΩΝ. ΒΔΕΛΥΚΛΕΩΝ. ΧΟΡΟΣ

- ΦΙ. οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυσθήσομαι,
ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,
ἔθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.
- ΒΔ. ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμεῖν παθεῖν. 1125
- ΦΙ. μὰ τὸν Δί' οὐ γὰρ οὐδαμῶς μοι ξύμφορον.
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
ἀπέδωκ' ὀφείλων τῷ κναφεῖ τριώβολον.
- ΒΔ. ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἄπαξ
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν. 1130
- ΦΙ. τί οὖν κελεύεις δρᾶν με; ΒΔ. τὸν τρίβων' ἄφες,
τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.
- ΦΙ. ἔπειτα παῖδας χρῆ φυτεύειν καὶ τρέφειν,
ἔθ' οὐτοσί με νῦν ἀποπνίξαι βούλεται;
- ΒΔ. ἔχ' ἀναβαλοῦ τηνδὶ λαβῶν καὶ μὴ λάλει. 1135
- ΦΙ. τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν;
- ΒΔ. οἱ μὲν καλοῦσι περσίδ' οἱ δὲ καυνάκην.
- ΦΙ. ἐγὼ δὲ σισύραν φόμην Θυμαίτιδα.
- ΒΔ. κοῦ θαυμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.

1116. πόνον· γόνον libri.

1132-5. ἀναβαλοῦ· ἀναλαβοῦ RSV.

ἐγνωσ γὰρ ἄν' νῦν δ' οὐχὶ γυγνώσκεις. ΦΙ. ἐγώ;
 μὰ τὸν Δί' οὐ τοίνυν· ἀτὰρ δοκεῖ γέ μοι 1141
 εἰκέναι μάλιστα Μορύχου σάγματι.

ΒΔ. οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.

ΦΙ. ἐν Ἐκβατάνοισι γίνυται κρόκης χόλιξ;

ΒΔ. πόθεν, ὦγάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις 1145
 ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι
 ἐρίων τάλαντον καταπέπωκε ῥαδίως.

ΦΙ. οὐκουν ἐριώλην δῆτ' ἐχρήν αὐτὴν καλεῖν
 δικαιότερον ἢ καυνάκην; ΒΔ. ἔχ', ὦγαθέ,
 καὶ στήθι γ' ἀμπισχόμενος. ΦΙ. οἴμοι δειλαιος·
 ὡς θερμόν ἢ μιαιρά τί μου κατήρυνεν. 1151

ΒΔ. οὐκ ἀναβαλεῖ; ΦΙ. μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦγαθέ,
 εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.

ΒΔ. φέρ' ἀλλ' ἐγώ σε περιβάλω· σὺ δ' οὖν ἴθι.

ΦΙ. παράθου γε μέντοι καὶ κρεάγραν. ΒΔ. τιῆ τί
 δῆ; 1155

ΦΙ. ἴν' ἐξέλης με πρὶν διερρυκέναι.

ΒΔ. ἄγε νυν ὑπολύου τὰς καταράτους ἐμβάδας,
 τασδί δ' ἀνύσας ὑποδοῦ συ τὰς λακωνικάς.

ΦΙ. ἐγώ γὰρ ἂν τλαίην ὑποδήσασθαί ποτε
 ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα; 1160

ΒΔ. ἔνθες πόδ', ὦ τᾶν, κἀπόβαιν' ἐρρωμένως

1141. οὐ τοίνυν. reponendum videtur οὐκ ἔγωγ' Blaydes.

1142. εἰκέναι· προσεῖκέναι Cobet Mein. Van L.

1150. στήθι γ' ἀμπ.· στήθ' ἀναμπ. SV. στήθ' ἔναμπ. Bergk.
 qu. στήθ' ἐπαμπισχ. Blaydes.

1154. περιβάλω Blaydes. -βαλῶ vulg.

1157. ὑπολύου Cobet al. ἀποδύου BC vulg. ὑποδύου RSV.

1158. ὑποδοῦ συ Green. ὑπόδουθι libri. ὑπόδου τι Mein. Dind.

1159. ὑποδήσασθαι Scal. Hirsch. al. -δύσασθαι libri.

1161. πόδ'· ποτ' libri. κἀπόβαιν'· κἀπίβαιν' Hirsch. Van L. καὶ
 κρόβαιν' Reisig prob. Blaydes.

- ἐς τὴν λακωνικὴν ἀνύσας. ΦΙ. ἀδικεῖς γέ με
ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.
- ΒΔ. φέρε καὶ τὸν ἕτερον. ΦΙ. μηδαμῶς τοῦτόν γ',
ἐπεὶ
πάνυ μισολάκων αὐτοῦ ἴστιν εἰς τῶν δακτύλων. 1165
- ΒΔ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΦΙ. κακοδαίμων ἐγώ,
ὅστις ἐπὶ γήρως χίμετλον οὐδὲν λήψομαι.
- ΒΔ. ἄνυσόν ποθ' ὑποδησάμενος· εἶτα πλουσιῶς
ὠδὶ προβὰς τρυφερόν τι διασαλακῶνισον.
- ΦΙ. ἰδοῦ. θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὅτῳ 1170
μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσιῶν.
- ΒΔ. ὅτῳ; δοθιῆμι σκόροδον ἡμφιισμένῳ.
ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν
ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν; 1175
- ΦΙ. ἔγωγε. ΒΔ. τίνα δῆτ' ἂν λέγοις; ΦΙ. πολλοὺς
πάνυ.
- ΒΔ. μὴ μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπικῶν
οἴους λέγομεν μάλιστα, τοὺς κατ' οἰκίαν. 1180
- ΦΙ. ἐγὼ δα τοίνυν τῶν γε πάνυ κατ' οἰκίαν
ἐκείνου, ὡς οὕτω ποτ' ἦν μὺς καὶ γαλῆ.
- ΒΔ. ὦ σκαιὲ κάπαίδευτε, Θεογένης ἔφη,
τῷ κοπρολόγῳ καὶ ταῦτα λοιδοροῦμενος,
μὺς καὶ γαλαῶς μέλλεις λέγειν ἐν ἀνδράσι; 1185
- ΦΙ. ποίους τινὰς δὲ χρῆ λέγειν; ΒΔ. μεγαλαπρεπεῖς,
ὡς ξυνεθεῶρεις Ἄνδροκλεῖ καὶ Κλεισθένει.
- ΦΙ. ἐγὼ δὲ τεθεώρηκα πάποτ' οὐδαμοῖ
πλὴν ἐς Πάρον, καὶ ταῦτα δὴ ὀβολῶ φέρων.
- ΒΔ. ἀλλ' οὖν λέγειν χρῆ σ' ὡς ἄρ' ἐμάχετ' αὐτίκα 1190

1167. ἐπὶ γήρως· ἐπιγήρω V. ἐπὶ γήρη rel. vulg.

1168. ὑποδησάμενος· ὑποδυσ. vulg.

1188. οὐδαμοῖ· οὐδαμοῦ libri.

- Ἐφουδίῳ παγκράτιον Ἀσκώνδα καλῶς,
 ἤδη γέρων ὦν καὶ πολίος, ἔχων δέ τοι
 πλευρὰν βαθυτάτην καὶ χέρας λαγόνας τε καὶ
 θώρακ' ἄριστον. ΦΙ. παῦε παῦ', οὐδὲν λέγεις.
 πῶς δ' ἂν μαχέσαιτο παγκράτιον θώρακ' ἔχων;
- ΒΔ. οὕτω διηγείσθαι νομίζουσ' οἱ σοφοί. 1196
 ἀλλ' ἕτερον εἰπέ μοι παρ' ἀνδράσι ξένοις
 πίνων σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς
 ἐπὶ νεότητος ἔργον ἀνδρικότατον;
- ΦΙ. ἐκεῖν' ἐκεῖν', ἀνδρειότατόν γε τῶν ἐμῶν, 1200
 ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην.
- ΒΔ. ἀπολείς με. ποίας χάρακας; ἀλλ' ὡς ἡ κάπρον
 ἐδιώκαθές ποτ' ἦ λαγών, ἦ λαμπάδα
 ἔδραμες, ἀνευρῶν ὃ τι νεανικότατον.
- ΦΙ. ἐγὼ δα τοίνυν τό γε νεανικότατον 1205
 ὅτε τὸν δρομέα Φάυλλον ὦν βούπαις ἔτι
 εἶλον διώκων λοιδορίας ψήφωιν δυοῖν.
- ΒΔ. παῦ'. ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε
 ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός.
- ΦΙ. πῶς οὖν κατακλινῶ; φράζ' ἀνύσας. ΒΔ. εὐσχη-
 μόνως. 1210
- ΦΙ. ὠδὶ κελεύεις κατακλινῆναι; ΒΔ. μηδαμῶς.
- ΦΙ. πῶς δαί; ΒΔ. τὰ γόνατ' ἔκτεινε καὶ γυμναστικῶς
 ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.
 ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων,
 ὄροφῆν θέασαι, κρεκάδι' αὐλῆς θαύμασον· 1215
 ὕδωρ κατὰ χειρός· τὰς τραπέζας ἐσφέρειν·
 δειπνοῦμεν· ἀπονενίμμεθ' ἤδη σπένδομεν.
- ΦΙ. πρὸς τῶν θεῶν ἐνύπνιον ἐστιώμεθα;

1193. βαθυτάτην· βαρυτ. BCR vulg.

1208. προσμάνθανε· προμ. Dobr. al.

- ΒΔ. αὐλητρὶς ἐνεφύσησεν. οἱ δὲ ξυμπόται
 εἰσὶν Θέωρος Αἰσχίνης Φανὸς Κλέων, 1220
 ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.
 τούτοις ξυνῶν τὰ σκόλια πῶς δέξει; ΦΙ. καλῶς.
- ΒΔ. ἄλθες; ΦΙ. ὡς οὐδεὶς Διακρίων δέξεται
- ΒΔ. ἐγὼ εἴσομαι· καὶ δὴ γὰρ εἰμ' ἐγὼ Κλέων,
 ἄδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ. 1225
 οὐδεὶς πάποτ' ἀνὴρ ἔγεντ' Ἀθήναις
- ΦΙ. οὐχ οὕτω γε πανούργος κλέπτῃς.
- ΒΔ. τουτὶ σὺ δράσεις; παραπολεῖ βοῶμενος·
 φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν
 καὶ τῆσδε τῆς γῆς ἐξελᾶν. ΦΙ. ἐγὼ δέ γε, 1230
 εἰάν ἀπειλῆ, νῆ Δεῖ ἕτερον ἄσομαι·
 ὠνθροφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,
 ἀντρέψεις ἔτι τὰν πόλιν· ἅ δ' ἔχεται ῥοπαῖς. 1235
- ΒΔ. τί δ' ὕταν Θέωρος πρὸς ποδῶν κατακείμενος
 ἄδη Κλέωνος λαβόμενος τῆς δεξιᾶς
 Ἀδμήτου λόγον, ὠταίρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
 τούτῳ τί λέξεις σκόλιον; ΦΙ. ὠδικῶς ἐγώ,
 οὐκ ἔστιν ἀλωπεκίζειν, 1240
 οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον.
- ΒΔ. μετὰ τούτου Αἰσχίνης ὁ Σέλλου δέξεται,
 ἀνὴρ σοφὸς καὶ μουσικός, κἄτ' ἄσεται·
 χρήματα καὶ βίον
 Κλειταγόρα τε καὶ 1245
 μοὶ μετὰ Θετταλῶν

1223. δέξεται· δεδέξεται libri.

1226. ἔγεντ' Ἀθήναις Dind. al. ἐγένετ' Ἀθηναῖος libri. ἔγεντ'
 Ἀθηναῖος Bentr. γένετ' ἐν γ' Ἀθήναις Elmsl. Blaydes.

1231. ἕτερον· ἐτέραν libri. ἕτερ' ἀντῆσομαι Dobr.

1243. κἄτ' ἄσεται· κἀντῆσεται Dobr. Mein. Blaydes.

1244. βιον· βίαν libri.

- ΦΙ. πολλά διεκόμπασας σὺ κἀγώ.
 ΒΔ. τουτὶ μὲν ἐπεικῶς σύ γ' ἐξεπίστασαι
 ὄπως δ' ἐπὶ δεῖπνον ἐς Φιλοκτῆμονος ἴμεν. 1250
 παῖ παῖ, τὸ δεῖπνον, Χρυσέ, συσκεύαζε νῶν,
 ἵνα καὶ μεθυσθῶμεν διὰ χρόνου. ΦΙ. μηδαμῶς.
 κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται
 καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,
 κᾶπειτ' ἀποτίειν ἀργύριον ἐκ κραιπάλης. 1255
 ΒΔ. οὐκ ἦν ξυνηῆς γ' ἀνδράσι καλοῖς τε κἀγαθοῖς.
 ἦ γὰρ παρητήσαντο τὸν πεπονητότα,
 ἦ λόγου ἔλεξας αὐτὸς ἀστεῖόν τινα,
 Αἰσωπικὸν γέλοιον ἢ Συβαριτικόν,
 ὧν ἔμαθες ἐν τῷ ξυμποσίῳ· κᾶτ' ἐς γέλων 1260
 τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.
 ΦΙ. μαθητέον τᾶρ' ἐστὶ πολλοὺς τῶν λόγων,
 εἴπερ γ' ἀποτίσω μηδέν, ἦν τι δρῶ κακόν.
 ΒΔ. ἄγε νυν ἴωμεν μηδὲν ἡμᾶς ἰσχέτω.

ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ ΕΤΕΡΑ

Strophe (1265—1274)

πολλάκις δὴ 'δοξ' ἑμαυτῷ δεξιὸς πεφυκέναι, 1265
 καὶ ακαιὸς οὐδεπώποτε·
 ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρω-
 βύλου,
 οὗτος ὅν γ' ἐγὼ ποτ' εἶδον ἀντὶ μήλου καὶ ῥοᾶς
 δειπνοῦντα μετὰ Λεωγόρου·
 πεινῆ γὰρ ἦπερ Ἀντιφῶν 1270

1247. διεκόμπασας· διεκόμισα(ς) libri. νῆ Δι' ἑκομπ. Mein.

1252. μεθυσθῶμεν· μεθύωμεν...μη, μηδαμῶς Cobet Mein.

1261. ἀποίχεται· ἀπέρχ. Cobet Mein. Blaydes.

1267. Κρωβύλου· κρωβύλων SV Mein. Blaydes.

ἀλλὰ πρεσβέων γὰρ ἐς Φάρσαλον ῥῆγετ', εἴτ'
ἐκεῖ

μόνος μόνοις

τοῖς πενέσταισι ξυνήν τοῖς

Θετταλῶν, αὐτὸς πενέστης ὧν ἔλαττον οὐδενός.

Epirrhema (1275—1282)

ὦ μακάρι' Αὐτόμενες, ὡς σε μακαρίζομεν, 1275

παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους·

πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον,

τὸν κιθαραοιδότατον, ᾧ χάρις ἐφέσπετο·

τὸν δ' ὑποκριτὴν ἕτερον ἀργαλέον ὡς σοφόν·

εἴτ' Ἀριφράδην πολὺ τι θυμοσοφικώτατον. 1280

ἔντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός,

ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν.

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Antepirrhema (1284—1291)

εἰσί τινες οἳ μ' ἔλεγον ὡς καταδιηλλάγην,

ἠνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος 1285

καὶ με κακίαις ἔκνισε· καὶ ὅτ' ἀπεδειρόμην,

οὐκτὸς ἐγέλων μέγα κεκραγότα θεώμενοι,

οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι

σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.

ταῦτα κατιδὼν ὑπὸ τι μικρὸν ἐπιθήκισα· 1290

εἶτα νῦν ἐξηπάτησεν ἢ χάραξ τὴν ἄμπελον.

ΞΑΝΘΙΑΣ. ΧΟΡΟΣ

ΞΑ. ἰὼ χελῶναι μακάριαι τοῦ δέρματος,

καὶ τρισμακάριαι τοῦ ἔπι ταῖς πλευραῖς τέγουσ.

1274. ἔλαττον Bentl. ἐλάττων libri Dind.

1286. κακίαις Flor. Chr. al. κάκιστα V. κακίσταις rel. vid. comm.

1287. οὐκτὸς· ἐκτὸς...οἱ θε. RS al.

ὡς εὖ κατηρέψασθε καὶ νουβυστικῶς
κεράμφ τὸ νῶτον ὥστε τὰς πληγὰς στέγειν. 1295
ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρία.

ΧΟ. τί δ' ἐστίν, ὦ παῖ; παῖδα γάρ, κὰν ἦ γέρων,
καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.

ΞΑ. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν
καὶ τῶν ξυνόντων πολὺ παροινικώτατος; 1300

καίτοι παρῆν Ἴππυλλος Ἀντιφῶν Λύκων
Λυσίστρατος Θούφραστος οἱ περὶ Φρύνιχον.
τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.
εὐθύς γὰρ ὡς ἐνέπλητο πολλῶν κἀγαθῶν,
ἀνῆλλετ' ἐσκίρτα κατεβόα κατεγέλα, 1305

ὥσπερ καχρύων ὀνίδιον ἠύωχημένον·
κἄτυπτε δὴ με νεανικῶς, παῖ παῖ καλῶν.
εἶτ' αὐτὸν ὡς εἶδ' ἤκασεν Λυσίστρατος
'ἔοικας, ὦ πρεσβῦτα, νεοπλούτῳ τρυγί
κλητῆρί τ' εἰς ἀχυρμὸν ἀποδεδρακότι.' 1310

ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πάρνοπι
τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι,
Σθενέλφ τε τὰ σκευάρια διακεκαρμένῳ.
οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου·
οὗτος δὲ διεμύλλαιεν ὡς δὴ δεξιός. 1315

ὁ γέρων δὲ τὸν Θούφραστον ἤρετ' εἰπέ μοι,
ἐπὶ τῷ κομᾶς καὶ κομφὸς εἶναι προσποιεῖ,
κωμφοδοιχῶν περὶ τὸν εὖ πράττοντ' αἰεῖ;
τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,
σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων 1320
ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.

1303. ὑβριστότατος· ὑβρίστατος Cobet Mein. Van L.

1310. κλητῆρι· κἄνωγι Kock. ἀχυρμὸν Dind. ἀχυρῶν RSV. ἀχυ-
ρῶνας B.

ἔπειτ' ἐπειδὴ 'μέθυσεν, οἴκαδ' ἔρχεται
 τύπτων ἅπαντας, ἦν τις αὐτῷ ξυντύχη.
 ὀδὶ δὲ καὶ δὴ σφαλλόμενος προσέρχεται.
 ἀλλ' ἐκποδῶν ἄπειμι πρὶν πληγὰς λαβεῖν. 1325

ΦΙΛΟΚΛΕΩΝ. ΧΟΡΟΣ. ΒΔΕΛΤΚΛΕΩΝ

ΦΙ. ἄνεχε πάρεχε·
 κλαύσεταιί τις τῶν ὀπισθεν
 ἐπακολουθούντων ἐμοί·
 οἶον, εἰ μὴ 'ρρήσεθ', ὑμᾶς,
 ὃ πονηροί, ταυτηὶ τῇ 1330
 δαδὶ φρυκτοὺς σκευάσω.

ΣΤΜΠΟΤΗΣ

ἡ μὴν σὺ δώσεις αὔριον τούτων δίκην
 ἡμῖν ἅπασι, κεὶ σφόδρ' εἰ νεανίας.
 ἀθρόοι γὰρ ἤξομέν σε προσκαλούμενοι.

ΦΙ. ἰὴ ἱεῦ, καλούμενοι. 1335
 ἀρχαῖά γ' ὑμῶν· ἀρά γ' ἴσθ'
 ὡς οὐδ' ἀκούων ἀνέχομαι
 δικῶν; ἰαίβοι αἰβοί,
 τάδε μ' ἀρέσκει· βάλλε κημούς.
 οὐκ ἄπει σύ; ποῦ 'στι ποῦ 'στιν 1340
 ἡλιαστής; ἐκποδῶν.
 ἀνάβαινε δεῦρο χρυσομηλολόνηθιον·
 ὄρας ἐγὼ σ' ὡς δεξιῶς ὑφειλόμην; 1345
 ἐὰν γένη δὲ μὴ κακὴ νυνὶ γυνή,
 ἐγὼ σ' ἐπειδὰν οὐμὸς υἱὸς ἀποθάνῃ,
 λυσάμενος ἔξω παλλακὴν, ὃ χοίριον.

1340. οὐκ ἄπει σύ· οὐκ ἄπεισι (γὰρ) libri. ποῦ 'στι ποῦ 'στιν Dind.
 ποῦ 'στιν libri. ποῦ 'στιν ἡμῖν Herm. Van L.

νῦν δ' οὐ κρατῶ πω τῶν ἔμαντοῦ χρημάτων'
 νέος γάρ εἰμι καὶ φυλάττομαι σφόδρα. 1355
 τὸ γὰρ υἷδιον τηρεῖ με κάσσι δύσκολον
 κἄλλως κυμινοπριστοκαρδαμογλύφον.
 ταῦτ' οὖν περί μου δέδοικε μὴ διαφθαρῶ.
 πατὴρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλην ἐμοῦ.
 ὀδὶ δὲ καὐτός· ἐπὶ σέ κἄμ' ἔοικε θεῖν. 1360
 ἀλλ' ὡς τάχιστα στήθι τάσδε τὰς δετὰς
 λαβοῦσ', ἵν' αὐτὸν τωθάσω νεανικῶς,
 οἷοις ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων.

ΒΔ. οὐ τοι καταπρόϊξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.

ΦΙ. ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην.

ΒΔ. οὐ δεινὰ τωθάζειν σε, τὴν αὐλητρίδα
 τῶν ξυμποτῶν κλέψαντα; ΦΙ. ποίαν αὐλητρίδα;
 τί ταῦτα ληρεῖς ὥσπερ ἀπὸ τύμβου πεσῶν; 1370

ΒΔ. νῆ τὸν Δί' αὐτῆ τοῦστι σοί γ' ἡ Δαρδανίς.

ΦΙ. ἂ ἂ τί μέλλεις δρᾶν; ΒΔ. ἄγειν ταύτην λα-
βῶν

ἀφελόμενός σε καὶ νομίσας σ' εἶναι σαπρὸν 1380
 κοῦδὲν δύνασθαι δρᾶν. ΦΙ. ἄκουσον νῦν ἐμοῦ·
 Ὀλυμπίασιν ἠνίκ' ἐθεώρουν ἐγώ,
 Ἐφουδίῳν ἐμαχέσατ' Ἀσκώνδα καλῶς
 ἤδη γέρων ὦν· εἶτα τῇ πυγμῇ θεῶν
 ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον. 1385

1354. πω Elmsl. Dind. Blaydes Van L. ἴγω libri.

1363. οἰοις RSV. οἷως BC vulg.

1369. ποίαν αὐλ. πῶς; αὐλητρίδα Fl. Chr. qu. πόθεν; αὐλητρίδα;
Dind. qu. πόθεν αὐλητρίδα;

1371. τοῦστι (τοί ἐστι) Mein. πού ἴστι libri. σοί γ' ἢ τοί γ' RSV.
'στῶν ἢ σῆ Δαρδανίς (Helena tua) Blaydes.

1384. θεῶν· θένων vulg. Blaydes.

πρὸς ταῦτα τηροῦ μὴ λάβης ὑπώπια.
 ΒΔ. νῆ τὸν Δί' ἐξέμαθές γε τὴν Ὀλυμπίαν.

ΛΡΤΟΠΩΛΙΣ

- ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.
 ὀδὶ γὰρ ἀνὴρ ἔστιν ὃς μ' ἀπώλεσεν
 τῇ δαδὶ παίων, καξέβαλεν ἐντευθενὶ 1390
 ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας.
- ΒΔ. ὄρῃς ἂ δέδρακας; πράγματ' αὐ δεῖ καὶ δίκας
 ἔχειν διὰ τὸν σὸν οἶνον. ΦΙ. οὐδαμῶς γ', ἐπεὶ
 λόγοι διαλλάξουσιν αὐτὰ δεξιού·
 ὥστ' οἶδ' ὅτι τὴ ταύτῃ διαλλαχθήσομαι. 1395
- ΑΡ. οὐ τοι μὰ τῷ θεῷ καταπροίξει Μυρτίας
 τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,
 οὕτω διαφθείρας ἐμοῦ τὰ φορτία.
- ΦΙ. ἄκουσον, ὦ γύναι· λόγον σοι βούλομαι
 λέξαι χαρίεντα. ΑΡ. μὰ Δία μὴ 'μοί γ', ὦ
 μέλε. 1400
- ΦΙ. Αἰσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας
 θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
 κάπειτ' ἐκείνος εἶπεν 'ὦ κύων κύων,
 εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν
 πυροὺς πρίαιο, σωφρονεῖν ἂν μοι δοκεῖς.' 1405
- ΑΡ. καὶ καταγελάς μου; προσκαλοῦμαί σ', ὅστις εἰ,
 πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,
 κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.
- ΦΙ. μὰ Δί' ἀλλ' ἄκουσον, ἦν τί σοι δόξω λέγειν.
 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης 1410

1386. ὑπώπια· ὑπώπιον SV.

1391. τέτταρας· τετάρων Dobr. al.

1405. δοκεῖς RSV. δοκοῖς B Bentl. Brunck Bergk.

- ἔπειθ' ὁ Λᾶσος εἶπεν 'ὀλίγον μοι μέλει.'
 ΑΡ. ἄλθες οὗτος; ΦΙ. καὶ σὺ δὴ μοι, Χαιρεφῶν,
 γυναικὶ κλητεύων ἔοικας θαψίνη,
 Ἴνοῖ κρεμαμένη πρὸς ποδῶν Εὐριπίδου.
 ΒΔ. ὀδὶ τις ἕτερος, ὡς ἔοικεν, ἔρχεται 1415
 καλούμενός σε' τὸν γέ τοι κλητῆρ' ἔχει
 οἴμοι κακοδαίμων.

ΚΑΤΗΓΟΡΟΣ

- προσκαλοῦμαί σ', ὦ γέρον,
 ὕβρεως. ΒΔ. ὕβρεως; μὴ μὴ καλέσῃ πρὸς τῶν
 θεῶν
 ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι
 ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι 1420
 ΦΙ. ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
 ἐκῶν· ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.
 ἀλλ' ἐλθὲ δευρί· πότερον ἐπιτρέπεις ἐμοί,
 ὃ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος
 εἶναι φίλον τὸ λοιπόν, ἢ σὺ μοι φράσεις; 1425
 ΚΑ. σὺ λέγε. δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.
 ΦΙ. ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,
 καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα·
 ἐτύγγανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.
 καῖπειτ' ἐπιστάς εἶπ' ἀνὴρ αὐτῷ φίλος 1430

1413. κλητεύων Dohr. κλητεύεις B. κλητεύειν CRSV vulg. εοικας Reisk. al. Cobet. εοικῶς libri.

1414. πρὸς ποδῶν προσπολῶν Herm. Mein. qu. τῶν ποδῶν (sc. κρεμ.) Blaydes.

1418. καλέσῃ καλέσης libri.

1423. πότερον· δευρὶ πρότερον· libri (Plut. 56).

1424. πράγματος· τραύματος B Reisk. Van L.

1428. μέγα· μεγάλ' R. qu. πάνυ (μάλα) Blaydes.

- ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.
οὕτω δὲ καὶ σὺ παράτρεχ' ἐς τὰ Πιπτάλου.
- ΒΔ. ὁμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.
- ΚΑ. ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο.
- ΦΙ. ἄκουε, μὴ φεύγ'. ἐν Συβάρει γυνή ποτε 1435
κατέαξ' ἐχίνον. ΚΑ. ταῦτ' ἐγὼ μαρτύρομαι.
- ΦΙ. οὐχίνος οὖν ἔχων τιν' ἐπεμαρτύρατο
εἶθ' ἢ Συβαρίτις εἶπεν 'εἰ ναὶ τὰν κόραν
τὴν μαρτυρίαν ταύταν ἐάσας ἐν τάχει.
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.' 1440
- ΚΑ. ὕβριζ' ἔως ἂν τὴν δίκην ἄρχων καλῆ.
- ΒΔ. οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθὶ μενεῖς,
ἀλλ' ἀράμενος ἐγὼ σε ΦΙ. τί ποιεῖς; ΒΔ. ὃ τι
ποιῶ;
- εἴσω φέρω σ' ἐντεύθεν· εἰ δὲ μή, τάχα
κλητῆρες ἐπιλείψουσι τοὺς καλουμένους. 1445
- ΦΙ. Αἴσωπον οἱ Δελφοὶ ποτ' ΒΔ. ὀλίγον μοι μέλει.
- ΦΙ. φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ
ὃ δ' ἔλεξεν αὐτοῖς ὡς ὁ κἀνθαρὸς ποτε—
- ΒΔ. οἴμ' ὡς ἀπολῶ σ' αὐτοῖσι τοῖσι κἀνθάροις.

ΧΟΡΟΣ

Strophe (1450—1461)

ζηλῶ γε τῆς εὐτυχίας 1450
τὸν πρέσβυν οἱ μετέστη
ξηρῶν τρόπων καὶ βιοτῆς·
ἕτερα δὲ νῦν ἀντιμαθῶν

1444. εἴσω ὁσω libri. qu. ὁσω λαβῶν (ταχέως) Blaydes.

1449. ἀπολῶ σ' ἀπολεῖς libri. ἀπόλωο Mein.

1452. ξηρῶν· σκληρῶν Hirsch. Blaydes.

ἢ μέγα τι μεταπεσεῖται
 ἐπὶ τὸ τρυφερὸν καὶ μαλακόν. 1455
 τάχα δ' ἂν ἴσως οὐκ ἐθέλοι.
 τὸ γὰρ ἀποστήναι χαλεπὸν
 φύσεος, ἣν ἔχει τις αἰεί.
 καίτοι πολλοὶ ταῦτ' ἔπαθον
 ξυνόντες γνώμαις ἐτέρων 1460
 μετεβάλλοντο τοὺς τρόπους.

Antistrophē (1462—1473)

πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ
 καὶ τοῖσιν εὖ φρονουῖσιν
 τυχῶν ἄπεισιν διὰ τὴν
 φιλοπατρίαν καὶ σοφίαν 1465
 ὁ παῖς ὁ Φιλοκλέωνος.
 οὐδενὶ γὰρ οὕτως ἀγανῶ
 ξυνεγενόμην οὐδὲ τρόποις
 ἐπεμάνην οὐδ' ἐξεχύθην.
 τί γὰρ ἐκείνος ἀντιλέγων 1470
 οὐ κρείττων ἦν, βουλόμενος
 τὸν φύσαντα σεμνοτέροις
 κατακοσμήσαι πράγμασιν ;

ΞΑΝΘΙΑΣ. ΦΙΛΟΚΛΕΩΝ. ΒΔΕΛΤΚΛΕΩΝ.
 ΧΟΡΟΣ

ΞΑ. νῆ τὸν Διόνυσον ἄπορά γ' ἡμῖν πράγματα
 δαίμων τις ἐσκεκύκληκεν ἐς τὴν οἰκίαν. 1475

1454. ἢ μέγα τι μεταπεσεῖται Bergk Richt. Mein. ἢ μέγα τι μέγα
 πείσεται R. ἢ μέγα τι πείσεται C Brunck Hirsch. ἢ μέγα πείσεται τι
 Dind. ἦθη, μετ' αὐτῶν πεσεῖται Blaydes.

1455. τρυφερὸν· τρυφῶν Mein. al.

1458. ἔχει R Dind. Mein. al. ἔχει BCSV.

ὁ γὰρ γέρων ὡς ἔπιδε διὰ πολλοῦ χρόνου
 ἤκουσέ τ' αὐλοῦ, περιχαρῆς τῷ πράγματι
 ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται
 τάρχαϊ' ἐκεῖν' οἷς Θέσπις ἠγωνίζετο
 καὶ τοὺς τραγωδοὺς φησιν ἀποδείξειν κρόνους 1480
 τοὺς νῦν διορχησάμενος ὀλίγον ὕστερον.

ΦΙ. τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑ. τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

ΦΙ. κληῖθρα χαλάσθω τάδε. καὶ δὴ γὰρ
 σχήματος ἀρχή

1485

ΞΑ. μᾶλλον δέ γ' ἴσως μανίας ἀρχή.

ΦΙ. πλευρὰν λυγίσαντος ὑπὸ ῥύμης,
 οἶον μυκτῆρ μυκᾶται καὶ
 σφόνδυλος ἀχει. ΞΑ. πῖθ' ἐλλέβορον.

ΦΙ. πτήσσει Φρύνιχος ὡς τις ἀλέκτωρ,

1490

ΞΑ. τάχα βαλλήσεις.

ΦΙ. σκέλος οὐράνιον γ' ἐκλακτίζων.

κατὰ σαντὸν ὄρα.

νῦν γὰρ ἐν ἄρθροις τοῖς ἡμετέροις

στρέφεται χαλαρὰ κοτυληδών.

1495

οὐκ εὖ; ΞΑ. μὰ Δί' οὐ δῆτ', ἀλλὰ μανικὰ πράγ-
 ματα.

ΦΙ. φέρε νυν ἀνείπω κἀνταγωνιστὰς καλῶ.

εἴ τις τραγωδὸς φησιν ὀρχεῖσθαι καλῶς,

ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίτω.

φησίην τις ἢ οὐδεὶς; ΒΔ. εἰς γ' ἐκείνοσ' ἴμόνος. 1500

ΦΙ. τίς ὁ κακοδαίμων ἐστίν; ΒΔ. υἱὸς Καρκίνου

ὁ μέσατος. ΦΙ. ἀλλ' οὗτός γε καταποθήσεται.

1487. ῥύμης ῥώμης libri.

1490. πτήσσει πλῆσσει Benti.

1491. βαλλήσεις βαλλήσει Blaydes.

ἀπολωὼ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου.
 ἐν τῷ ῥυθμῷ γὰρ οὐδέν ἐστ'. ΒΔ. ἀλλ', ψῆυρέ,
 ἕτερος τραγωδὸς Καρκινίτης ἔρχεται, 1505
 ἀδελφὸς αὐτοῦ. ΦΙ. νῆ Δί' ὠψώνηκ' ἄρα.

ΞΑ. μὰ τὸν Δί' οὐδέν γ' ἄλλο πλὴν γε καρκίνους·
 προσέρχεται γὰρ ἕτερος αὐ τῶν Καρκίνου.

ΦΙ. τουτὶ τί ἦν τὸ προσέρπον; ὀξὺς ἢ φάλαγξ;

ΞΑ. ὁ πινοτήρης οὗτός ἐστι τοῦ γένους, 1510
 ὁ σμικρότατος, ὃς τὴν τραγωδίαν ποιεῖ.

ΦΙ. ὦ Καρκίν' ὦ μακάριε τῆς εὐπαιδίας·
 ὅσον τὸ πλῆθος κατέπεσεν τῶν ὀρχίλων.
 ἀτὰρ καταβατέον γ' ἐπ' αὐτούς μοι· σὺ δὲ
 ἄλμην κύκα τούτοισιν, ἦν ἐγὼ κρατῶ. 1515

ΧΟ. φέρε νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν
 ἅπαντες,
 ἵν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυ-
 τοὺς.

ἄγ', ὦ μεγαλῶνυμα τέκνα τοῦ θαλασσίοιο,
 πηδᾶτε παρὰ ψάμαθον 1520
 καὶ θῖν' ἀλὸς ἀτρυγέτιοι καρίδων ἀδελφοί·
 ταχὺν πόδα κυκλοσοβεῖτε, καὶ τὸ φρυνίχειον
 ἐκλακτισάτω τις, ὅπως 1525
 ἰδόντες ἄνω σκέλος ὤζωσιν οἱ θεαταί.

στρόβει, παράβαινε κύκλω καὶ γάστρισον σεαυτόν,
 ῥίπτει σκέλος οὐράνιον· βέμβικες ἐγγενέσθων. 1530

1506. ὠψώνηκ' ὀψών. libri.

1514. μοι· σὺ δὲ Herm. al. (μ') ψῆυρέ libri.

1519. θαλασσίοιο· -λου libri. -λου θεοῦ Bergk Mein.

1523. κυκλοσοβεῖτε Dind. Mein. al. ἐν κύκλω σ(τ)ροβεῖτε libri (γρ. σοβεῖτε V).

1526. ἰδόντες ἀρατος Reisk. αἰροντος vel ἴνα | ῥίπτοντος Blaydes.

1529. παράβαινε· περίβ. Blaydes.

καὺτὸς γὰρ ὁ ποντομέδων ἄναξ πατὴρ προσέρπει
 ἡσθεὺς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ τοῖς τριόρχοις.
 ἀλλ' ἐξάγει, εἴ τι φιλεῖτ' ὀρχούμενοι, θύραζε
 ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν,
 ὀρχούμενον ὅστις ἀπήλλαξεν χορὸν τρυγῶδῶν. 1535

1534. ἡμᾶς ὑμᾶς Bentl.

1535. ὀρχούμενον ὅστις· -νός τις R. -ρος ὅστις Richt. al.

NOTES ON THE ARGUMENTS

These two Arguments are found in the Ravenna and Venetian manuscripts, and in C. Neither Argument, as Rogers says, conveys at all an adequate idea of the plot or purpose of the play. Both are in a measure responsible for the common assumption that its only object was 'to satirize the Athenian love of litigation.'

I. 8. ἐξ ᾧν—referring to σφῆξω *supr.* They formed the chorus and gave the title to the play.

9. ἦνυον—R has ἦνυον. So Van L. reads ἀνύσας and ἀνυσον, 30 and 1168: so Porson ἀνύτουσι, Eur. *Phoen.* 453; Elmsl. ἦνυτον, *Bacch.* 1100.

10. ἡττηται τοῦ πράγματος—'is the slave of, is besotted on the business.'

11. σχεδὸν ἀρχήν—see especially 518, ὅστις ἀρχω τῶν ἀπάντων: 619, ἄρ' οὐ μεγάλην ἀρχὴν ἀρχω.

12. ὑποψίας—the meaning required is 'the opinions, convictions,' which the old man had on the dignity of his duties. If ὑποψίας cannot bear this meaning, ὑπονομίας is better than Blaydes' suggestion ἐπινομίας: cf. Thuc. ii. 41, 4, τῶν δὲ ἔργων τὴν ὑπόνοιαν ἢ ἀλήθεια βλάψει, where ὑπόνοιαν is the impression or conception in the mind of the hearer; ἐπινομίας would rather mean new 'ideas.'

14. τοῦ πάθους—i.e. his frenzy, or simply his affection or condition. C has τὸ πρᾶγμα, whence τοῦ πράγματος is read by some.

16. πολιτικῶς—'on a charge of state'; referring to the state matters symbolised by the trial.

17. συνεχῶς—'according to his invariable habit': V however has συνεχῶς ἐκφέρει τὴν ψῆφον, omitting μέλλων...ψῆφον.

19. περιέχει—sc. τὸ δράμα: 'it also contains a vindication of the chorus, in respect of their likeness to wasps.'

21. ταῖς δίκαις ἐφήδρευον—i.e. were keen jurymen, lit. 'attended to suits and trials.' 'ineptum hoc,' says Van Leeuwen, who suggests τοῖς Πέρσαις.

26. τοῦτο τὸ δράμα κ.τ.λ.—i.e. the subject of the play is altogether

fictitious; it is not founded on circumstances of the day, but on what 'might be supposed to have happened.' Thus it differs from the *Knights* especially.

30. *πεπολιῆται...χαριέντως*—cf. e.g. the Argument of the *Knights*, τὸ δὲ δράμα τῶν ἄγαν καλῶς πεποιημένων: and of the *Birds*, τὸ δράμα τοῦτο τῶν ἄγαν δυνατῶς πεποιημένων.

31. *ἔδιδάχθη κ.τ.λ.*—the only clear and certain clauses of this chronological notice are the first and the last. The play was exhibited in the archonship of Ameinias, in the name of Philonides; and the third place was taken by Leucon with the *Ambassadors*.

Who was first, and who was second? The text is plainly in a tangle, but supposing its words to be genuine and only in need of re-arrangement, either Philonides was first with the *Rehearsal* and the *Wasps* took the second place, or the *Wasps* came first and the *Rehearsal* second. Either of these views might be adopted without difficulty, but for the fact that the *Rehearsal* as well as the *Wasps* was the work of Aristophanes, while Philonides was the nominal producer of his plays. At this time only three comedies competed; and it is scarcely possible that two of them should have had Aristophanes for author; or that Philonides should have been allowed to exhibit as his own a play which would be known to be the work of Aristophanes.

It has been suggested that *διὰ Καλλιστράτου* should be read instead of *διὰ Φιλωνίδου*, or *Καλλιστράτος* be substituted for *Φιλωνίδης*; or else that the double mention of Philonides is an error, either the *Wasps* or the *Rehearsal* having been exhibited in the name of Aristophanes himself. But this leaves the main difficulty untouched; Callistratus, like Philonides, was only a mask for Aristophanes. As Van Leeuwen says, 'absurdus est Philonidis aemulus Philonides, absurdus foret Callistratus, absurdus Aristophanes.' In any case Aristophanes would really be exhibiting two plays.

There remains the view taken by Richter, and maintained by Van Leeuwen, that the *Wasps* was exhibited at the Dionysia *ἐν ἄσσει*, the *Rehearsal* at the Lenaea, both in the name of Philonides. In this case the name of the third competitor is lost; Van Leeuwen supposes it was Eupolis, and that the name and the title of the play have in process of copying been distorted into an Olympiad date. The subject is further discussed in the Introduction, and suggested alterations of the text are appended to these notes.

Ἀμεινίου—a certain correction for *Ἀμυνίου*, which is the manuscript reading.

ἐν τῇ πθ' Ὀλυμπιάδι—πθ', i.e. 89th, is Kangiesser's emendation for ἐν τῇ πάλαι Ὀλυμπιάδι, which is read by R and V. The suggestion is at any rate very ingenious, and has been generally adopted.

β' ἦν—i.e. δεύτερος ἦν. Here R has βῆν, V has βηι, according to Rogers. If δεύτερος be retained, εἰς Ἀθήναια must be put after Φιλωνίδου, as Dindorf proposes: cf. the Argument of the *Frogs*, ἐδιδάχθη διὰ Φιλωνίδου εἰς Ἀθήναια.

Instead of β' ἦν, Kangiesser proposed εἰε β', i.e. 'in the second year of the 89th Olympiad.' The notice then corresponds to the Arguments of the *Agamemnon* and *Hippolytus*: on the other hand in none of the Aristophanic Arguments is the Olympiad or year thereof given.

The following are suggestions for the re-arrangement of the text:

Rogers, ἐδιδάχθη ἐπὶ ἀρχοντος Ἀμεινίου [δι' αὐτοῦ τοῦ Ἀριστοφάνους] ἐν τῇ πθ' Ὀλυμπιάδι εἰε β' εἰς Ἀθήναια· καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι δεύτερος· Λεύκων Πρέσβει τρίτος.

Blaydes, ἐδιδάχθη ἐπὶ ἀρχοντος Ἀμεινίου διὰ Φιλωνίδου εἰς Ἀθήναια ἐν τῇ πθ' Ὀλυμπιάδι· καὶ δεύτερος ἦν Φιλωνίδης· ἐνίκα πρῶτος Ἀριστοφάνης Προαγῶνι· Λεύκων Πρέσβει τρίτος.

Van Leeuwen, ἐδιδάχθη ἐπ' ἀρχοντος Ἀμεινίου διὰ Φιλωνίδου [ἐν ἄσσει πρῶτος ἦν]· Εὐπολις Πόλεισι δεύτερος ἦν, Λεύκων Πρέσβει τρίτος· καὶ εἰς Ἀθήναια ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι.

Here the last clause is regarded as a note appended to the original statement; intended to shew that the poet was also successful, at the *Lenaea*, with another play produced in the name of Philonides.



NOTES

Prologue, lines 1—229

1—53. The scene represents a house in Athens. Bdelycleon is sleeping on the roof. Xanthias and Sosias, whose duty is to keep watch in front of the house, are sleeping and waking by turns. The time is about day-break or a little before.

1. οὗτος—cf. *Eq.* 240, οὗτος, τί φεύγεις; with imperative, *Nub.* 220, 1θ' οὗτος, ἀναβόησον. τί πάσχεις; is nearly equivalent to τί ποιεῖς; but less direct. It is often used in expostulations; *Av.* 1044, οὗτος, τί πάσχεις; addressed to a sudden assailant: *Lys.* 880, ἀθνη, τί πάσχεις; to a hard-hearted mother. As a rule a Greek speaker does not charge another with doing anything wrong or silly, but bids him beware lest such a thing befall him: *Thuc.* iv. 17, 4, μὴ παθεῖν ὅπερ οἱ ἀήθως τι ἀγαθὸν λαμβάνοντες. We have a good instance in line 1014.

2. καταλύειν—this word is assumed by the commentators to be used with φυλακὴν in a technical military sense of breaking off guard, or shirking duty (schol. ἀποκοιμηθῆναι). In support of this view they cite *Ar. Pol.* viii (v), 8, 8, ἵνα φυλάττωσι καὶ μὴ καταλύσωσιν, ὥσπερ νυκτερινὴν φυλακὴν, τὴν τῆς πόλεως τήρησιν. We have also Dinarchus, in *Dem.* 104, § 76, τὴν κοινὴν τῶν ὑμετέρων σωμάτων φυλακὴν, ἐφ' ἣ τέτακται τὸ ἐν Ἄρειφ πάγφ συνέδριον, καταλυθῆναι βούλεται. In this passage at any rate καταλύω is simply used in its ordinary sense of suppressing and putting an end to; and the same appears to be its meaning in the quotation from Aristotle. Liddell and Scott give two inconsistent explanations, (1) to neglect one's watch, (2) to take one's rest ('one's ease at one's inn'), the latter view having Richter's support. How then is the accusative to be explained? It can scarcely denote duration of time.

On the whole it is best to take *καταλείν* here to mean merely to stop or give up, as e.g. with *βίον*. Xanthias has had enough of watching; now he means to try a little sleep.

3. *ἄρα*—the 'inference' from Xanthias' reckless statement; *Av.* 1371, *καὶ πέσομαι σοι. Π. νοῦν ἄρ' ἔξεις*. For *προῦφειλεις* many editors read *πρώφειλες*, the manuscripts having *προῦφειλες*. *ἄρα* with the imperfect, usually *ἦν*, expresses a fact just recognized by the speaker (*Goodwin* § 39); see 451 : 664 : *Av.* 280, *οὐ σὺ μόνος ἄρ' ἦσθ' ἐποψ;* 'you are not then (as I thought) the only hoopoe?' Here the present is preferable, 'you must then owe your ribs a grudge;' so lines 10 and 20. Besides, as Blaydes points out, the imperfect would be *πρώφειλες*. For *προῦφείλω* cf. *Lys.* 648, *ἄρα προῦφείλω τι χρηστὸν τῇ πόλει παραινεσαι*; in *Eur. Iph. T.* 523, *κάμοι τι προῦφείλει κακόν* = I owe her a grudge. Rogers takes this to be the meaning here, 'why then, your ribs will have a score against you.'

4. *οἶον κνώδαλον—οἶον* is the emphatic word; while *κνώδαλον* 'creature,' 'brute,' has also an idea of contempt or horror. In *Lys.* 476, the chorus say of the women, *τί χρησόμεθα τοῖσδε τοῖς κνώδαλοις*; Uncouthness seems the idea of the word. Thus it is used *Pind. Pyth.* x. 56 of donkeys.

5. *ἀπομερμηρῖσαι*—simply 'to throw off my cares;' see *μερμηρῖζω*. The notion of 'sleeping off' (*Lid.* and *Scott*) is not contained in the word; it comes from a note of the scholiast, *μέρμηρα ἢ εἰς ὕπνον καταφορὰ περὶ τὴν ἔω*, and has been accepted by most editors.

6. *σὺ δ' οὖν*—'well, anyhow;' see 764 : 1154 : *Soph. El.* 891, *σὺ δ' οὖν λέγ'*. In these phrases the stress is on the verb rather than on the personal pronoun. *δ' οὖν* is commonly used in the sense of 'however,' as in line 92, or like *ceterum* after a parenthesis or digression. *καὶ τοῦ γ' ἐμοῦ*—the genitive may depend on *κοραῖν*, but more probably it is governed by *καταχείται*, *κατὰ τοῖν κοραῖν* giving a further definition, like *ἐπὶ τὰ βλέφαρα* in line 12. *κατὰ ταῖν* was the old reading, but *τοῖν* is adopted by most editors; *τώ, τοῖν* being according to *Cobet* the only dual form for all genders.

7. *ὑπνου τι γλυκύ*—'a drowsy sweetness' (*Rogers*): *Cobet* and *Van Leeuwen* adopt *ὑπνιόν τι*. *Richter* and *Meineke* read *ἦδη τι*, the explanatory *ὕπνος* being reserved for line 9; so *Blaydes*. For *καταχείται* cf. 713 : *Pind. Pyth.* i. 7, *κελανώπιον δ' ἐπὶ οἱ νεφέλων ἀγκύλων κρατὶ, βλεφάρων ἀδὺ κλαίστρον, κατέχευας*. In *Hom. Od.* xi. 245 we have *κατὰ δ' ὕπνον ἔχευεν*, but the line is suspected.

8. *ἀλλ' ἦ*—of surprise or indignation; *Soph. El.* 879, *ἀλλ' ἦ*

μέμνησας, ὦ τάλαιρα; ἐτεόν in Aristophanes is always interrogative; *Eg.* 32, ἐτεόν ἡγεῖ γὰρ θεούς; κορυβαντιῶς; = are you frantic or raving? 'The Corybants indulged in such wild delirious orgies, that their name was identified throughout Hellas with madness and frenzy of every description' (Rogers).

9. ἐκ Σαβαζίου—a Thracian name for Dionysus, according to the scholiast. Others call Sabazius a Phrygian Bacchus, as the Corybants were the votaries of the Phrygian Cybele: cf. *Lys.* 388, χῶ τυμπασιμῶς χοῖ πυκνοὶ Σαβάζιοι. Hence the pun *Av.* 875, εὐχεσθαι φρυγίῳ Σαβαζίῳ. Sostas implies that it is the wine-god that has overpowered him; the mention of foreign orgies suggesting a foreign name. Sabazius and Corybas (also Corybantes) are classed together by Lucian as μέτοικοι καὶ ἀμφίβολοι θεοί, *Deor. Conc.* 10: *Icaromen.* 27.

10. βουκολεῖς—τρέφεις, schol. 'tend, serve:' 'I'm your fellow-votary there' (Rogers).

11. ἐπεστρατεύσατο—*Eur. Med.* 1185, διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύσατο: id. *Hip.* 525, ἔρωσ...οὐς ἐπιστρατεύση: see line 1124.

'My lids too felt just now the fierce assault

Of a strong Median nod-compelling sleep' (Rogers).

12. Μῆδός τις—the mention of barbarian deities suggests the attack of a barbarian foe. 'With his thoughts still turned to the East, Xanthias describes the overpowering influence of the sleep to which he has succumbed in language borrowed from the great campaigns of the Persians against Hellas' (Rogers).

13. ἀρτίως—probably referring to his last fit of sleepiness, as in line 11. Richter points out that the repetition of τις and ἀρτίως suits the speaker's half-awake state.

15. ἀτάρ—the sense is 'but, I must not interrupt you,' 'but, to go back to your dream;' ἀτάρ being colloquially used to change the subject rather than to start an objection; see lines 28, 147, 150.

16. καταπτάμενον—it is a question between this form and καταπτόμενον, which several editors adopt. There are two aorists, ἐπτόμην and ἐπτάμην (as if from ἵπτημι): ἐπτάμην is the tragic form, ἐπτόμην the form of prose. Here Xanthias may be intended to speak in a tragic and high-flown style (Richter): so *Ach.* 865, πῶθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι;

17. ἀσπίδα—so far, the dream is that an eagle snatched up a snake or asp, in which sense ἀσπίς is used e.g. *Hdt.* iv. 191. Then ἐπίχαλκον suggests the other meaning of a shield, and so Cleonymus comes in. The position of ἐπίχαλκον is however very awkward. Dr Verrall

suggests that it should be *ἐπικαλχον*, 'coiled up,' or 'coiled over,' from *κάλχη* (*murex*). The idea of an *ασβ* is thus kept up, and *ἐπικαλχον* is in its proper place as a predicate with *φέρειν εἰς τὸν οὐρανόν*. The *shield* would also be 'coiled over,' being made, as often, with the covering arranged in a spiral coil. So in Eur. *Iph. T.* 1246, *δράκων κατάκαλος* should be *κατάκαλχος*, 'low-coiled.'

19. *κάπειτα*—'and then it fell dropped—by Cleonymus.' The joke lies in the unexpected addition of *Κλεώνυμον* as subject to *ἀποβαλεῖν*. 'Cleonymus the *ρίψασπις* (*Nub.* 352) was a man of great stature (*μέγας πάνυ*), a circumstance which rendered his cowardice at once more conspicuous and more disgraceful. Aristophanes frequently alludes to the fact. In the *Acharnians* (88) the ambassadors attempt to convey some notion of the prodigious size of the bird served up for their dinner, by declaring that it was thrice as big as Cleonymus. And the Cleonymus-tree which the Birds (1475) discovered in their wanderings, the tree which shed shields instead of leaves, was a large tree with no heart, *δειλὸν καὶ μέγα*. And see *infra* 592, *ὁ μέγας οὐτος Κολακώνυμος ἀσπιδαποβλής*' (Rogers).

21. *προβαλεῖ*—Green's suggestion for the manuscript *προσερεῖ*, which governs the accusative and means 'to address.' So Blaydes, who cites several passages where *προβάλλω* is used of putting riddles. Several editors read *προερεῖ*, which however means rather to predict or prescribe: Cobet proposes *προτενεῖ*. *τοῖσι συμπόταις*—riddles being a common amusement at parties. Rogers cites from Athenaeus the expressions *γρίφοι παρὰ πότον*, *γριφεύειν παρὰ πότον*; and compares Samson's wine-party and riddle recorded in Judges xiv. 10—12.

22. *τί ταῦτόν*—this is adapted from an *ἀρχαῖοτατος γρίφος* given by Athenaeus x. 78 (453), *τί ταῦτόν ἐν οὐρανῷ, καὶ ἐπὶ γῆς, καὶ ἐν θαλάττῃ*; The answer was, the bear, serpent, eagle, or dog, which were constellations as well as land and sea creatures. The form of the riddle in Athenaeus is in favour of reading *τί*, which most editors adopt for *δτι* or *δ τι* of the manuscripts. *δ τι* can scarcely follow the verb: but Mr Green defends *δτι*, as giving a statement dependent on the previous clause. Riddles, he says, were commonly propounded in a positive form, like Samson's, 'Out of the eater came forth meat, and out of the strong came forth sweetness.' Athenaeus however gives other instances of interrogative riddles.

24. *οἶμοι*—the dream seems ominous of some disaster.

25. *μη φροντίσης*—so lines 228 and 998: *Eccī.* 549.

27. *δανόν γε...ἀποβαλὼν ὄπλα*—note the use of the predicative

participle. It is the man's cowardice that is *δειδόν*, not the man; cf. 47. So with the adjective in agreement, *Νιύβ.* 1241, *Ζεὺς γέλοιος ὀμόμηνος*, 'swearing by Zeus is absurd.' For *τοῦστ'*, i.e. *τοί ἐστι*, the manuscripts have *τοῦ 'στι* etc.: the didactic *τοί* has been generally adopted.

28. *ἀτάρ*—see note on line 15. *μέγα*—'the first dream was a mere private satire; it affected no great political interest. The second dream is of high public import; it concerns the general welfare of the state; and indeed bears closely upon the special purpose of the play' (Rogers).

29. *σκάφους*—the 'ship of the state' is a well-known metaphor: cf. the opening of the *Seven against Thebes*: and *Soph. Ant.* 189.

30. *ἀνύσας τι*—'at once'; *τι* has an intensive effect, 'with all haste'; so line 202: without *τι*, 398: *Plut.* 345, *λέγ' ἀνύσας ὁ τι φῆς ποτε. τὴν τρόπιν*—probably *παρ' ὑπόνοιαν* for *τὸν τρόπον*, the mention of the ship suggesting the keel. The keel, being the first thing laid, means the groundwork or beginning of the matter; *τὴν βίξαν, οἱ δὲ τὴν ἀρχὴν* (schol.).

32. *ἐκκλησιάζειν*—schol. *eis ἐκκλησίαν συνάγειν*, immo *συνάγεσθαι*: cf. *Thesm.* 84: 90: 329' (Richter). *πρόβατα*—*πρόβατα δὲ τοὺς Ἀθηναίους φησὶ διαβάλλων τὸ προβατωδὲς αὐτῶν* (schol.).

33. *βακτηρίας κ.τ.λ.*—'the ordinary garb of the Athenian citizens attending an assembly. For the Athenians (unlike the Spartans) took their sticks with them as well as their cloaks. And therefore Praxagora in the *Ecclesiazusae*, whilst dressing up the women to attend the assembly as men, is careful to see that they are all provided with sticks and cloaks:

*καὶ μὴν τὰ γ' ἄλλ' ὑμῖν ὀρῶ πεπραγμένα,
λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας
καὶ θαϊμάτια τάνδρεϊα (73—5):*

and shortly afterwards

*καὶ θαϊμάτια τάνδρεϊα γ' ἄπερ ἐκλέψατε
ἐπαναβάλεσθε, κῆτα ταῖς βακτηρίαῖς
ἐπεπειδόμεναι βαδίσετε (275—7)'*

(Rogers).

In *Dict. Ant.*, *dicastes*, mention is made of sticks being given up to the *κωλαγρέται* on receipt of the day's pay: see scholia on *Plutus* 277; also *Dem. de Cor.* 298 § 210. These staves were, like the *σύμβολον*, an official badge of duty. They are not to be confused with the ordinary walking-sticks, which are so often mentioned by Aristophanes. See Richter's *proleg.* c. iv. 21: Sandys on *Ar. Rep. Ath.* c. 63. 2.

35. *δημηγορεῖν*—the technical word for addressing an assembly. *φάλαινα*—a sea-monster; according to Rogers's note, generally understood to be the grampus, which is distinguished for its indiscriminate voracity. 'Nor, if we are to give credit to the concurrent testimony of ancient witnesses, was the rapacity of Cleon less boundless than that of a grampus or an omnivorous cormorant (*Nub.* 591).' Hence *πανδοκεῖτρια*, i.e. *ἡ πάντα δεχομένη καὶ καταπίουσα*, a word which usually denotes a landlady or tavern-keeper who keeps open house. Mr Green suggests 'receiver general of all bribes.'

36. *φωνήν*—Aristophanes is full of allusions to Cleon's loud and brutal voice; see line 1034: *Εἰς* 137, *Κυκλοβόρου φωνῆν ἔχων*: *φωνή μαρὰ* is a demagogue's best qualification, *Εἰς* 218. Cleon's voice was in keeping with his overbearing violence in the assembly; where, as Rogers points out, his outrageous demeanour was an entire innovation on the decorum of Athenian public speaking.

ἐμπερημένης—so most editors for *ἐμπερησμένης*. Two manuscripts have *ἐμπερη(σ)μένην*. According to Veitch, there is authority for both *πέπρημαι* and *πέπρησμαι*, but the former is said to be the Attic form. The meaning appears to be 'blown out, bloated' (schol. *ἐμπεφουσημένης, παχέλας*): but it might be 'burnt, scalded.' The latter is the usual meaning of the passive e.g. *Hdt.* v. 105: viii. 55 and 144: *Thuc.* iv. 29, 3: while the 1st aorist active is found in both senses. Liddell and Scott make *πίμπρημι, ἐμπίπρημι* mean *to burn*: *πρήθω, ἐμπρήθω* *to blow*; but the only instance of a form from *πρήθω* is *Hom. Il.* ix. 589, *ἐτέπρηθον μέγα θοστν*, which certainly means 'began to burn.' Veitch accordingly classes all the other forms under *πίμπρημι*.

37. *αἰβοῖ*—'ugh!' or 'faugh!' expressing disgust, usually at a bad smell. Xanthias sees that Cleon the tanner must be meant, and thinks at once of his rotten hides: cf. *Εἰς* 892, *λαβοῖ' οὐκ ἐς κόρακας ἀποφθερεῖ βύρσης κάκιστον ὄζων*;

παθε παθε, μὴ λέγε—'no more, no more of this;' cf. 1194: so *Pac.* 648. Note the use of *παθε* without an object. According to Cobet, *παθε* and *παῦσαι* are the admissible imperative forms, *παῦσον* and *παῦον* not being in use (*Var. Lect.* p. 264).

38. *τούνυπνον*—Cobet would have *τούνυπνιον*, impersonal construction with a double genitive, as in line 1058. There is however no need for the alteration, as the personal construction is equally good (e.g. *Εἰς* 892, *βύρσης κάκιστον ὄζων*: *Nub.* 50), and may surely stand with *ένύπνιον*.

40. *ἴσθη*—'began to weigh:' *Plat. Euthyphr.* 7 C, *ἐπὶ τὸ ἰσθάναι*

ελθόντες. The pun on *δημός fat* and *δήμος people* (*Eq.* 954) may be partly represented by our word 'commons:' 'weighed out our commons;' 'his purpose is our commons to divide.' Applied to *δήμος*, *βέειος* means stupid (schol.).

41. *δυστάναί*—of *δημός*, 'to weigh in parcels;' of *δήμος*, 'to set at variance, divide into parties;' *Hdt.* ix. 2, τὴν Ἑλλάδα διασθήσεις: *Thuc.* i. 15, 3, ἐς ξυμμαχίαν ἐκατέρων διέστη. Rogers cites *Eq.* 818, where Cleon is described as *διατειχίζων*, in contrast to Themistocles, who had united Athens and Piraeus. It is not clear whether any definite scheme of Cleon's is meant here.

42. *Θέωρος*—'Theorus ut periurus, rapax, moechus, adulator etc. saepius in *Acharnensibus*, *Nubibus*, *Vespis* carpitur' (Richter). *Θέωλος*, which his name is lisped into, is supposed to suggest *Θεώλης*, 'dis invisus,' from *θεός* and *δλλυμι*: see 418, *Θεώρου θεοισεχθρία*.

43. τὴν κεφαλὴν κόρακος ἔχων—the regular Greek idiom: *κεφαλὴν κόρακος ἔχων* without the article would mean with a raven's head in his hand or pocket. *κόραξ* suggests the common curse *ἐς κόρακας*, besides the play on *κόλαξ* which follows.

44. Ἀλκιβιάδης...τραυλίσας—Plutarch (*Alc.* 1) quotes these lines, and says that Alcibiades' lisp was said to give an additional charm to his address. *τραυλίω*, like *balbutire*, means especially to substitute *l* for *r*: cf. *Cic. Ep. Fam.* ii. 10, 1, *de Hillo*, *balbus enim sum*; meaning *Hirrus*: Cicero (*de or.* i. 260) says that Demosthenes could not pronounce the first letter of his own profession of rhetoric.

45. ὄλας—the *l* sound instead of *r*: so with *κόλακος*. Greek wits were naturally tempted by the likeness between *κόλαξ* and *κόραξ*. Rogers cites three instances. An epigram of Palladas begins

ῥῶ καὶ λάμβδα μόνον κόλακας κοράκων διορίζει.

Diogenes too says that it is far better to go to the *crows* than to the *flatterers*, for those indeed devour you when dead, but these while you are yet alive. The third instance is from Lucian, *Τίμων*, 48.

47. *ἐκείνο*—used like *illud*, to denote what is going to be said. *ἀλλόκοτον*, according to Rogers, is particularly applicable to strange and unnatural changes of form, 'strange, uncanny;' see however line 71. For the participial construction, cf. line 27.

48. *ὅπως*;—'(do you ask) how?' The question is repeated indirectly, a common form in dialogue; so 793, *τί* answered by *ὅτι*;

50. *συμβαλεῖν*—'to conclude, conjecture, interpret,' lit. 'put together,' as in line 72: cf. *Eq.* 427, *εἶ γε ξυνέβαλεν αὐτ'*, 'a good

conjecture: Eur. *Iph. T.* 55, τοῦναρ ὧδε συμβάλλω τόδε, 'I thus interpret.' For the infinitive with ἐναργές, see Goodwin § 763.

51. εἰς κόρακας—i.e. to perdition: cf. *Ran.* 185, where Charon appears with his boat and calls:

ΧΑΡ. τίς εἰς ἀναπαύλας ἐκ κακῶν καὶ πραγμάτων ;
τίς εἰς τὸ Διήθησ πεδίον, ἧ 'ς ὄνου πτόκας,
ἧ 'ς Κερβερίου, ἧ 'ς κόρακας, ἧ 'πὶ Ταύραρον ;

ΔΙΟ. ἐγώ. ΧΑΡ. ταχέως ἐμβαινε. ΔΙΟ. ποῦ σχήσειν δοκεῖς ;
εἰς κόρακας ὄντως ; ΧΑΡ. ναί μὰ Δία, σοῦ γ' ὄνεκα.

52. δὲ' ὄβολῶ—which 'seems to have been the recognized charge of these practitioners' (Rogers, citing Lucian, etc.). Two obols was also Charon's fee; see *Ran.* 140, where Dionysus says

ὡς μέγα δόνασθαι πανταχοῦ τῶ δὲ' ὄβολῶ.

53. οὐτως—many editors read οὕτω σ', which Green says commends itself. Notwithstanding the balance of authority in favour of the change, I prefer retaining the general form of expression, 'one who explains;' as in 648.

ἀποκρινόμενον—Hom. *Od.* xix. 535, ἀλλ' ἄγε μοι τὸν δειρον ὑπέκρι-
ναι: ib. 555, οὐ πως ἔστιν ὑποκρίνεσθαι δειρον ἄλλη ἀποκλινατ'. In
Ach. 401, οὕτωςι σοφῶς ὑποκρίνεται seems the true reading. It must
mean 'explains,' or 'interprets,' for ἀποκρίνομαι not ὑποκρίνομαι is the
Attic word meaning 'to answer.'

54—135. Xanthias now rises and turns to the audience, explaining the subject of the play. Sosias and he are watching an old man who is crazy on the law courts, and whose son has accordingly locked him up. First however the poet has to be vindicated, and attention claimed for the merit of his plays, and especially for the new ideas which he always brings forward.

54. τὸν λόγον—i.e. what the play is about; the preliminary facts which the spectators must know; not the actual plot which is to be developed. In this way the subject is explained *Eg.* 36,

βούλει τὸ πρᾶγμα τοῖς θεαταῖσι φράσω ;

λέγοιμ' ἂν ἤδη· νῦν γὰρ ἐστὶ δεσπότης κ.τ.λ.

So *Pac.* 50, ἐγὼ δὲ τὸν λόγον....φράσω

ὁ δεσπότης μου μάλινται καινὸν τρόπον.

Aristophanes makes game of the prologues of Euripides (*Ran.* 945), but this practice of his own is not very dissimilar.

55. ὄλιγ' ἄρθ'—*Nub.* 1137, μέτρι' ἄρτα, etc. ὑπειπὼν—*praefatus*; ἀντὶ τοῦ προειπῶν (schol.): *Thuc.* i. 35, 5, ὡς περ ὑπέειπον: *Eur. Hercl. F.* 962, ἀκοήν ὑπειπὼν, 'after first proclaiming silence (ἀκούετε).' ὑπό thus used in composition denotes the *base* or *ground* of what follows, as in ὑπάρχω, to be to begin with, ὑποτίθημι -εμαι, to lay down as a premiss or basis of argument; *Thuc.* iv. 86, 4, ὑποδείξας ἀρετήν, 'starting with a display of virtue.' *Dem. Pantacten.* 973 § 23, ὑπογράψας ἐπιβουλεύσαι με αὐτῷ καὶ τῇ οὐσίᾳ, 'after starting with the statement that I plotted against him and his property.' Thus ὑποθήκη means a *precept* (being 'laid down') e.g. *Ar. Rhel.* ii. 13, 4. ταδί—'as follows:' so εἶπε τοιάδε etc. Conversely ταῦτα, τοιαῦτα and the like usually refer to what has been said.

56. μέγα—grand and high-flown, like tragedy.

57. αἰ—'on the other hand.' γέλωτα Μεγαρόθεν—coarse farce, and vulgar personality, for which the Megarians had a reputation. The scholiast quotes from Eupolis, τὸ σκῶμμ' ἀσελγὲς καὶ Μεγαρικόν. The Megarians both in Greece and Sicily claimed to be the originators of Comedy; see *Dict. Ant. comoedia.* In *Ach.* 738, ἀλλ' ἐστὶ γὰρ μοι Μεγαρικά τις μαχανά, it is sharpness and rascality which are attributed to the Megarians, rather than low buffoonery. Van Leeuwen supposes that the words γέλωτα Μεγαρόθεν κεκλεμμένον are cited as a contemptuous criticism passed by Eupolis on the scene from the *Acharnians.*

58. κάρυ' ἐκ φορμιβδος—nuts, sweetmeats, and the like were scattered among the audience to carry off a dull scene. Aristophanes complains again of this 'vulgarity' (φύρτος) *Plut.* 797,

οὐ γὰρ πρεπῶδες ἐστὶ τῷ διδασκάλῳ,
ισχάδια καὶ τρωγᾶλια τοῖς θεωμένοις
προβαλόντ', ἐπὶ τούτοις εἶτ' ἀναγκάζειν γελᾶν.

See also *Pac.* 962, where the same trick seems brought in.

60. Ἡρακλῆς—the greediness and voracity of Hercules were proverbial, and formed a stock subject of comedy. The servant in the *Alcestis* is shocked by his performances in Admetus' house of mourning

(247 sq.): and his conduct in Hades gets his imitator Dionysus into trouble (*Ran.* 549 sq.). Here, Aristophanes either refers to incidents in a former play of his own, as he does in the next three lines, or he means to satirise the practice of his rivals. The latter view seems borne out by *Pac.* 741, where the poet claims credit because *τούς θ' Ἡρακλέας τοὺς μάπτοντας καὶ τοὺς πεινῶντας ἐκέλευς ἐξήλασ' ἀτιμώσας πρῶτος*.

For the accusative *δέπνον* with *ἐξαπατόμενος*, cf. *Aesch. Prom.* 761, *σκήπτρα συληθήσεται*: verbs of depriving taking two accusatives.

61. οὐδ' αὖθις—the *Acharnians* is plainly referred to, especially the delightful scene in lines 373—380. Aristophanes scarcely kept his resolution of letting Euripides alone, any more than he spared Cleon.

ἐνασελγαίνόμενος (= *ὄβριζόμενος*) is adopted by nearly all editors; the manuscripts have *ἀνασελγαίνόμενος* which used to be explained as 're-insulted.' Neither word has any classical authority; but Liddell and Scott quote the active *ἐνασελγαίνω* = *ἀσελγαίνω ἐν*, from Diodorus. Green suggests that *ἐν* means 'in the play.' Van Leeuwen reads οὐδ' αὖθις *ἀσελγανοῦμεν εἰς Εὐριπίδην*, taking the words to refer to an attack made by Eupolis, like 57.

62. εἰ Κλέων γ'—*γε* modifies *εἰ*, not *Κλέων*: 'if he *did*' (as he did), not 'if *he* did.' Note the force of the aorist, 'gained distinction,' by one particular achievement. There could be no doubt of the brilliancy of Cleon's success at Sphacteria. Aristophanes attributes it to good fortune, and says he 'stole the cake which Demosthenes had kneaded' (*Eg.* 54). The account given by Thucydides seems to imply that communications had passed between Cleon and Demosthenes and that they acted thoroughly in concert; see *Thuc.* iv. 27 sq., especially 29 § 1; 30 § 4. Rogers thinks that the allusion here is to the splendid expedition which Cleon was preparing to lead to Thrace; but the success which provoked the *Knights* seems certainly intended. See also *Clouds* 549, where the poet says he would not jump on Cleon after knocking him down once, nor will he revive his old subjects however successful.

63. μυττωτεύσομεν—'pound,' 'make mincemeat of;' *Pac.* 246, ὦ Μέγαρον Μέγαρον, ὡς ἐπιτετρίψουσ' αὐτίκα ἀπαξάπαντα καταμυττωτεύμενα. *μυττωτός* (*Ach.* 174 etc.) was a compound of cheese, garlic, vinegar etc. For the phrase cf. *Plaut. Mil. Glor.* i. 1, 8, *quae (machera) gestit fartum facere ex hostibus*, i.e. 'sausage meat.'

64. λογίδιον—'a little subject.' γνώμην ἔχον—'with a purpose, idea, or plan,' as we say 'with a moral:' 'ours is a little tale, with meaning in it' (Rogers); or possibly 'not without intelligence,' γνώμη denoting either thought or the result of thought.

65. ὑμῶν...οὐχὶ δεξιότερον—δεξιός and σοφός are opposed to σκαίος and φορτικός: see line 1015 and other lines in the parabasis; also 1265. The Athenians prided themselves on being δεξιοί; and are so appealed to regularly by the poet, e.g. *Nub.* 524 where there is the same contrast between φορτικός and σοφός or δεξιός. In *Ran.* 809, Aeschylus incidentally admits the claim of an Athenian audience to be the only competent judges of poetic genius. There may indeed be a hint in this line that the *Clouds* had proved too clever.

67. ἐκεινοσὶ—predicate, 'over yonder,' pointing towards the house at the back of the scene, where Bdelycleon is sleeping on the flat roof; cf. *Nub.* 1502, οὗτος, τί ποιεῖς ἐτερόν, ὀπί τοῦ τέγους;

72. συμβάλλου—see note on 50.

73. ἐπεὶ—lit. 'since,' i.e. if you want to try, if you doubt what I say; cf. 519. It may often be rendered by *for*, e.g. *Soph. O. T.* 390, ἐπεὶ, φέρε' εἰπέ, ποῦ σὺ μάντις εἶ; *El.* 352, ἐπεὶ διδάξον: so *O. C.* 969.

74—78. According to the arrangement in the text Xanthias gives the supposed guesses of the audience, and his fellow-slave comments on their suggestions. Richter and Green agree, except that they give ἄλλ' οὐδὲν λέγει to Sosias, as well as the following line. Meineke and Holden give 74 and part of 75 to Sosias, and reverse the distribution of lines between the two slaves.

74. Ἄμυνίας—satirized in 466 and 1267 as a long-haired fop. According to the scholiast he had got into trouble for cowardice; see *Nub.* 691, where he is called a woman, ἦτις οὐ στρατεύεται. We do not hear elsewhere of his gambling propensities.

75. ἄλλ' οὐδὲν λέγει—whichever of the slaves says this, οὐδὲν supplies the negative element needed to give the following μὴ Δί' its negative force. We may render 'but that's nonsense,' 'nonsense indeed.' For οὐδὲν λέγω cf. *Av.* 66: *Thesm.* 625. The opposite λέγειν τι occurs 1409: *Plat. Protag.* 339 C, ἐφοβούμην μὴ τι λέγωι.

77. οὐκ—'no, that's not it;' see line 9. Meineke and others suppose that a line is lost before this, and that οὐκ is in answer to another wrong guess. φιλο—the complaint does indeed begin with 'fond of.' ἀρχή, which modern editors adopt, is Hirschig's correction for ἀρχή.

78. Σωσίας—usually taken as the name of some spectator. Perhaps the slave's name has got into the text in place of some citizen's (Van L.). Richter and Rogers however seem right in the view that Xanthias is mischievously putting the words in the mouth of his fellow-slave. 686 applies best to him; he had a serious respect for drinking,

and offers a suggestion to a kindred spirit. Thus only one of the audience is satirized at a time. One scholiast calls Dercylus a tavern-keeper (κάπηλος); another a comic actor.

81. **Νικόστρατος**—perhaps the son of Diitriphes (Thuc. iii. 75), an Athenian general, who fell at Mantinea (id. v. 61 and 74). Nicostratus, according to the scholiast, was addicted to oracles and sacrifices; **φιλοθύτης** being a superstitious person, who sought to propitiate the gods by constant offerings. The **Σκαμβωνίδαί** were a deme of the tribe Leontis. **φιλόξενος** may mean one who spends his fortune in hospitality, possibly as a religious work; but the word serves also to attack the profligate Philoxenus.

83. **μὰ τὸν κύν'**—Socrates used commonly to swear by the dog. But, as Rogers points out, had this oath been popularly connected with that philosopher at the date of the *Clouds*, it would have formed a feature of the Socratic portrait there. He considers that it is chosen here as appropriate to the shameless character of Philoxenus.

88. **φίλιασστής**—the Helisea is the representative court, and **ήλιασστής** is equivalent to **δικαστής**. See Dict. Ant. *dicastes*. **ὡς οὐδέ τις ἀνὴρ**—‘above all men;’ cf. line 150.

89. **τούτου**—this which I mention. This use of *οὗτος* is to be noticed, e.g. Thuc. v. 23, 2, *πολεμίαν εἶναι ταύτην τὴν πόλιν*, ‘the state in question.’ The English idiom often requires the translation of *οὗτος* by ‘that.’ On the other hand *δε* is ‘this which is present,’ provincially ‘this here.’

90. **ἐπὶ τοῦ πρώτου ξύλου**—cf. *Ach.* 25, *ὡστιοῦνται ἀλλήλοις περὶ πρώτου ξύλου*: *ib.* 42, *εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὡστίζεται*. There were doubtless wooden benches in the courts, but the seats in the Pnyx, where the scene in the *Acharnians* is laid, were of stone. There may have been some benches in front, or *ξύλον* may be used for a seat generally. A concrete word for ‘bench’ is rare, while *ἔδρα* is very common, denoting the more abstract ‘seat.’

91. **τῆς νυκτός**—the genitive of time denotes the time within the limits of which, or in the course of which, a thing happens. Grammarians generally regard it as partitive in character, others as simply a true possessive genitive; e.g. *τοῦ λοιποῦ*=belonging to the future (Barton and Chavasse on Thuc. iv. 1, 1): see Madvig, *Greek Syntax* § 66. Contrast *τὴν νύκτα* infra, ‘all night long.’ **πασπάλην**—‘a grain.’ The word is equivalent to *παιπάλην*, ‘fine flour’ (*Nub.* 260), Curtius, *Greek Etym.* i. 347.

92. **ἦν δ' οὖν—δ' οὖν**=‘however;’ Aesch. *Ag.* 1042, *εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης*. It is often used like *ceterum* to resume

after a digression. An elliptic use is also to be noted='if otherwise,' 'but if not;' Soph. *Ant.* 722, *εἰ δ' οὐκ, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν*: Eur. *Hēr.* 508, *εἰ δ' οὐκ, πιθοῦ μοι*. See also note on line 6. *κἄν*=*καὶ ἂν* (*ἔάν*) sc. *καταμύση*: *Ach.* 1021, *μέτρησον εἰρήνης τί μοι, κἂν πέντ' ἔτη* (sc. *μετρήσης*): see Goodwin § 228. *ἄχνην*—τὸ λεπτομερές τοῦ στάχους (schol.), dust or chaff of an ear which flies off in winnowing, hence used for what is very fine and light, 'the least particle.' The word corresponds to our *chaff*, Curtius, *Greek Etym.* ii. 116. In construction here the accusative may denote duration of time, or more likely it is cognate and internal. *ἔκει*—'yonder, over there;' at the law court: to be taken with *πέτεται*.

93. *κλεψύδραν*—the water-clock; an instrument for measuring the time during which each party was allowed to speak in court. Thus *ὕδωρ* comes to mean the allotted time, e.g. Dem. *de Cor.* 274 § 139, *ἐν τῷ ἑμῷ ὕδατι*. See Dict. Ant. *horologium*.

95. *τοὺς τρεῖς*—i.e. his thumb and two first fingers, as if he held a pinch of incense. The article denotes three out of the total number, 'three of his fingers:' Thuc. viii. 39, 3, *περιτυχόντες ναυσὶ δέκα Ἀθηναίων τὰς τρεῖς λαμβάνουσι*, 'they take three of them.'

96. *λιβανωτὸν ἐπιτιθεῖς*—*Νυβ.* 426, *ἐπιθειν λιβανωτὸν*: *Ran.* 888, *ἐπίθεε λιβανωτὸν*. *ἐπιτίθημι* is the regular word for offering incense; *πυρί* or the like is understood; *Ran.* 871, *λιβανωτὸν δευρό τις καὶ πύρ δότω*. *νομηνία*—*κατὰ νομηνίαν γὰρ ἔθος εἶχον λιβανωτοὺς ἐπιτιθέναί τοῖς ἀγάλμασι* (schol.).

97. *γεγραμμένον*—see *Ach.* 142,

*καὶ δῆτα φιλαθηναῖος ἦν ὑπερφύως,
ὑμῶν τ' ἔραστῆς ὡς ἀληθῆς, ὥστε καὶ
ἐν τοῖσι τοίχοις ἔγραψ', Ἀθηναῖοι καλοί.*

'Lovers seem at all times, if we can trust the poets, to have found a pleasure in writing the name of their beloved on such places as gates and walls and smooth-barked trees.... The practice is mentioned by Virgil, Ovid, Propertius, and others, and English readers will remember the story of Orlando and Rosalind in Shakespeare's *As you Like it*' (Rogers).

98. *τὸν τοῦ Πυριλάμπους*—his name was Demus and he was renowned for his beauty: cf. Plat. *Gorg.* 481 D, where Socrates says that Charicles is devoted to two favourites, *τοῦ τε Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους*. Father and son were men of rank and fortune. See Rogers for 'the passages relating to this Athenian Apollo, as his admirers called him.'

99. *παράγραφει*—laws to be repealed or altered were placarded in parallel columns with the proposed amendments for the purpose of comparison: Dem. *Lept.* 487 § 98, *ἔφη ἐξαπάτης εἰνεκα παραγεγράφθαι τὸν νόμον, ἐὰν δ' ὄν αὐτὸς ἔθηκεν λυθῆ, τοῦτον οὐ τεθήσεσθαι*, i.e. he asserted that the amendment was a sham. Here Philocleon suggests *κημός* as an amendment for *Δήμος*: one letter was to be substituted for the other. *κημός* was the funnel-shaped top of the voting urn or ballot-box, made of wickerwork, *δι' οὗ τὴν δικαστικὴν ψήφον καθέσαν* (schol.): *Eg.* 1150. *παράγραφει* is the 'gnomic aorist' (Goodwin § 155—7), expressing a general truth which has occurred and is therefore likely to occur again. Or it may merely mean 'he goes and writes at once.'

100. *ἄφ' ἑσπέρας*—so Thuc. iii. 112, 2: vii. 29, 2: viii. 29, 6; often with *εὐθύς*, as in line 103. It means 'after evening began.' This is a strange time for cock-crowing, and yet even this is not early enough for the old man. *ἐν ὑπερβολῇ τοῦτο* is the scholiast's comment. There is another reading *ἔφ' ἑσπέρας*, which however is not so well supported.

102. *παρὰ τῶν ὑπευθύνων*—all public officers were liable to *εἶθναι* on leaving office (cf. line 571). They were examined by a board of *λογισταί* who might send them before the courts; see Dict. Ant. *εὐθύνη*. *ἔχοντα χρήματα*—cf. Plaut. *Aul.* iii. 4, 6—12, where Euclio kills the cock, which he declares had been bribed to scratch up his treasure.

103. *ἀπὸ δорπηστού*—'after supper time.' All editions have this accent: Xen. *Anab.* i. 10, 17, *ἀφικνούνται ἀμφὶ δорπηστων* (for accent see Kühner): cf. Hom. *Od.* xviii. 170, *δειπνηστος*.

κέκραγεν ἐμβάδας—'cries out *shoes*,' rather than 'cries out for,' for *κράζω* does not strictly govern a case: cf. *Ran.* 426, *κάκεκράγει Σεβίνον*. This is not a 'gnomic perfect' (Goodwin 155), but rather a virtual present, *κράζω* being very rare. *ἐμβάδες* were a regular part of the old dicasts' equipment: they are contrasted with the smart *λακωνικά* (1157).

104. *ἐκεῖσε*—cf. *ἐκεῖ* (92). *προκαθεύδει*—'gets a nap in advance.'

So Dicaeopolis in the *Acharnians* 28,

*ἐγὼ δ' αἰεὶ πρῶτιστος εἰς ἐκκλησίαν
νοστῶν κάθημαι.*

105. *ὡσπερ λεπὰς*—*Plut.* 1096, *ὡσπερ λεπὰς τῷ μαιρακίῳ προσλωχεται*. *τῷ κίονι*—unknown; possibly a pillar or door-post in the vestibule of the court, where notices were perhaps suspended (Rogers). Blaydes reads *τῇ κινγκλίδι* (124).

106. *τιμῶν τὴν μακράν*—sc. *γραμμὴν*: the long line scratched in the wax tablet (166) showed that the juror voted for the severer penalty,

that proposed by the prosecutor, when the *τίμημα* came to be determined. The accusative is not in accordance with the usual construction, *τιμᾶν (τὴν δίκην) τιλὶ τινός*, as in Dem. *Meid.* 547 § 102, *τιμᾶν αὐτῷ τῶν ἐσχάτων*. Here *τιμᾶν τὴν μακράν* must be to 'assign as penalty:' it may perhaps be regarded as a kind of cognate construction; and supported by such instances as Soph. *Ant.* 514, *ἐκείνῳ δυσσεβῆ τιμᾶς χάριν*. An accusative is found with *προστιμᾶν*, Dem. *Meid.* 528 § 44, *τὸ ἴσον τῷ δημοσίῳ προστιμᾶν*: id. *Timocr.* 732 § 103, *προστιμᾶν αὐτῷ δεσμὸν*: 736 § 114, *προστιμῆσαι δεσμὸν τῷ κλέπτῃ*.

107. *βομβυλιός*—formed from the sound, like our 'bumble-bee;' *Ach.* 866, *Χαιριδῆς βομβυλίῳ*, a comic compound with *αἰλός*. *εἰσέρχεται*—probably 'comes in' i.e. home from court, as in 606. It may however mean going to court, the wax being permanent. Van Leeuwen proposes *ἐξέρχεται*.

108. *ὑπὸ τοῖς κ.τ.λ.*—'plastered up with wax under his finger nails.' The accusative construction is to be explained as the passive of *ἀναπλάσσειν κηρὸν*, cognate like *κεκαρμένος μοιχόν* (*Ach.* 849). *ἀναπεπλασμένος* is the reading of RSV, and *ὑποπεπλασμένος* (BC) is read by Blaydes and Van Leeuwen.

109. *δαίσις*—of a past fit of alarm, hence *ἔχοι*: *τρέφει* referring to a continued action, 'he (has been keeping and still) keeps.' The same explanation, that of a purpose formed in past time, applies in *Ran.* 24,

τοῦτον δ' ὀχῶ

ἵνα μὴ ταλαιπωροῖτο μηδ' ὀχθος φέροι

where *ὀχῶ* = 'I got him a donkey to ride on.' *τρέφω*, which is naturally used of keeping, e.g. a dog (835), is here applied to *αἰγιαλόν* 'a whole sea beach' of pebbles for voting. This is of course an extravagant freak, as the *ψήφοι* were provided in court; see line 987 (Richter).

111. *τοιαῦτ' ἀλύνει*—a parody of Eur. *Sthenoboea* (Frag. 665),

*τοιαῦτ' ἀλύνει νουθετούμενος δ' ἔρωσ
μᾶλλον πιέζει.*

What follows may be a reminiscence of *Androm.* 950,

*πρὸς τὰδ' εἰ φυλάσσετε
κλήθροισι καὶ μοχλοῖσι δωμάτων πύλας.*

113. *μοχλοῖσιν*—for *μοχλός* see line 200. *ὡς ἂν μή*—cf. *Av.* 1509, *ὡς ἂν μή μ' ὀρώσω οἱ θεοί*. *ὡς ἂν* with the subjunctive is found in Herodotus and the Attic poets; in Attic prose only in Xenophon, and once in Thuc. vi. 91, 4 (Goodwin § 326).

116. *ἀνέπειθεν*—the force of the imperfects in these lines is to be

noticed. They denote attempted action, incomplete intention, and the like. φορεῖν τριβώνιον—we see later on (1121) that Philocleon was especially attached to his cloak. It was an essential part of the dicast's equipment.

118. εἶτ'—πρώτῳ μὲν in Thucydides is followed by ἔπειτα δέ or ἔπειτα indifferently. Other Attic writers generally omit δέ. ἀπέλου κ.τ.λ.—by 'washing and purifying' some ceremonial lustration seems intended: cf. *Plut.* 656,

πρώτῳ μὲν αὐτὸν ἐπὶ θάλατταν ἤγομεν,
ἔπειτ' ἐλούμεν.

Mere washing may however be meant. Richter says 'sordes iudiciales abluēbat filius, sed frustra, remanebat furor iudicialis.' The form ἀπέλου=ἀπέλο-ε; see *Lid.* and *Scott*, λούω.

δ δ' οὐ μάλα—sc. καθαρὸς ἦν, or perhaps ἐπειθετο: *Thesm.* 846, Ἰλλὸς γεγένημαι προσδοκῶν· ὁ δ' οὐδέπω. Several such instances are given by *Blaydes*.

119. ἐκορυβάντιζ'—initiated him in the rites of the Corybantes; ἐπὶ καθαρμῷ τῆς μανίας (schol.). Plato, *legg.* 790 E, speaks of αἱ τῶν ἐκφρόνων βακχεῖων ἰάσεις, 'curing the insane by Bacchic rites.' αὐτῷ τυμπάνῳ—the Corybantes 'displayed the most extravagant fury in their dances in armour, as well as in the accompanying music of flutes, cymbals and drums' (*Dict. Ant.*). For the construction cf. ἀποῖς ἀνδρόσω etc.: it is a form of the dative of accompaniment (*Madvig* § 42).

120. τὸ Καινόν—sc. δικαστήριον: see *Dict. Ant.* for the names of the various Heliastic courts.

121. ὅτε δὴ δέ—al. ὅτε δῆτα: 'volgata revocanda est: cf. *Eccl.* 315 etc.' (*Blaydes*). δὴ is emphatic. Finding these rites of no effect (imperf.), Bdelycleon decides at last on a stronger remedy (aor.).

122. εἰς Ἀγιναν—the great temple of Aesculapius was at Epidaurus, and Aegina was half way between Athens and Epidaurus. Possibly Bdelycleon took his father to Epidaurus, which would make his prompt reappearance in Athens the more remarkable. *Blaydes* however says 'inclutum autem in Aegina fuit Aesculapii fanum.' There was also a temple of Aesculapius in Athens, and apparently another in the Piraeus: see *Dyer's Gods in Greece*, ch. vi.: *J. E. Harrison's Mythology and Monuments of Ancient Athens*, div. C. xiii.

123. νύκτωρ εἰς Ἀσκληπιοῦ—*Plut.* 411, κατακλίειν αὐτὸν εἰς Ἀσκληπιῶ κράτιστόν ἐστω. For the worship of Aesculapius, see the

authorities cited above; also Grote Part i. ch. 9; his temples were 'much frequented by the sick, who came in confident hopes of divine relief, and who, whilst they offered sacrifice and prayer to Aesculapius, and slept in his temple in order to be favoured with healing suggestions in their dreams, might, in case the god withheld his supernatural aid, consult his living descendants.' The cure of the blind god, and the night scenes in the temple, form one of the most racy passages in the *Plutus* (635—750).

124. ἀνεφάνη—'turned up:' the compound with ἀνά either implies repetition, 'reappeared;' or more probably denotes an unexpected appearance, as in 604: cf. Plat. *Rep.* 334 A, κλέπτῃς ἄρα τις, ὡς ἔοικεν, ὁ δίκαιος ἀναπέφανται, 'turns out.' κνεφαῖος—i.e. before daylight; *Ran.* 1350, ὅπως κνεφαῖος εἰς ἀγορὰν φέρουσ' ἀποδοίμαν. τῇ κινκλῶνι—the door in the screen (δρῦφακτοί) at the entrance of the court (Dict. Ant. *cancelli*). Philocleon was found as usual waiting for the court to be opened.

125. ἐντεῦθεν—cf. *Ach.* 528, 530, 539. It probably denotes sequence of time; but cause also may be implied as in *inde* and our *thereupon*. ἐξεφρίμεν—ἐξεφρελομεν is read by most editors, though the MSS authority is in favour of ἐξεφρίομεν. Either form is considered an irregular imperfect of ἐκφρέω (156): Veitch compares τελέω, τελείω. Blaydes and Van Leeuwen are in favour of reading ἐξεφρίομεν, considering the φρέω forms to come from προ-ίημι (Blaydes) or παρα-ίημι (Van L.).

126. ὕδρορροῶν—according to the scholiast, here and on *Ach.* 922, pipes or drains to carry rain water from the parapet of the roof. 'In *Ach.* 922 they may be the same as here (not *canals* as Lid. and Scott say), and the communication may be by them through the roof of the ship-sheds. But this will depend on the view taken of τῖψη there. In *Ach.* 1186, an open channel seems meant, but that passage abounds in absurdities, and is by some editors rejected' (Green). διὰ is properly used of passing *through* a pipe, not *along* a channel; thus Rutherford would reject διὰ τῆς τάφρου (*Thuc.* iv. 67, 3) as inconsistent with Attic idiom, which would require κατὰ τὴν τάφρον.

127. ὀπῶν—Lid. and Scott say that the word denotes a hole in the roof serving as a chimney=κάπνη (143); but this is scarcely consistent with lines 318 and 352. Any openings seem meant; so ὅσ' ἦν τετρήμενα: cf. τρήμα, 141.

128. κάπακτώσαμεν—Green seems right in rendering this 'made all fast' by closing doors and the like; and taking ρακτοῖσι with

ἐνεβύσαμεν only: cf. *Lys.* 265, μοχλοῖσι καὶ κλήθροισι τὰ προπόλαια πακτοῦν: *Soph. Aj.* 579, δῶμα πάκτου. πακτώσαι γὰρ τὸ σφηνῶσαι (wedge), schol. We have however the compound, *Hdt.* ii. 96, τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλω, in the sense of caulking or 'stuffing up' seams.

129. πατῆλους—pegs, like perches for a tame jackdaw. ὡσπερὶ κολοῖς is to be taken especially with ἐξήλλετο: or rather κολοῖς is written when κολοῖω would give the stricter sense.

134. ναὶ μὲν Δία—'by Zeus it is,' i.e. strange as such a name and such tastes must seem.

135. ἔχων—an ἀντίπτωσις (schol.) or 'change of cases' for ἔχοντι. If the line be genuine and in its right place, it is a construction πρὸς τὸ σημαίνον (Madv. *Greek Syntax* 216 R. 2), though partly justified by the preceding Βδελυκλέων (Blaydes). φρυαγμοσεμνάκους—from φρύαγμα 'snorting,' meaning 'wanton' (or haughty), and σεμνός 'proud.' The scholiast suggests a derivation from ὄφρυς as if ὄφρυαγμοσεμνάκους were the reading. The line may be explained to mean that the son looks down on his father's grovelling tastes; but even then the description is not applicable, for Bdelycleon is a model son and a good citizen.

Meineke puts the line after 110, where it seems wanted even less than here, though the construction would certainly be regular.

136—229. The son, who has been hitherto asleep on the roof, now rises and calls back the slaves, who had advanced towards the front of the stage. The father, who is still inside, makes a series of attempts to escape from the house.

138. ἄτερος—'one of you two;' cf. 497.

139. ἰπνόν—properly an oven or furnace; here and in 837 it apparently means the kitchen, as the scholiast explains it. Philocleon had got into the kitchen and was poking about like a mouse looking for a hole.

140. μυσπολεῖ τι—the cognate τι is awkward: Bentley proposes γε or τις: Blaydes reads ποι: Rogers μυσπολεῖται (πολεῖται *Av.* 181). The father is burrowing like a field-mouse and trying to make a way out. Lid. and Scott detect an allusion to μυστιπολεύω, 'playing mysterious tricks,' but it seems out of place.

141. πυέλου—Lid. and Scott call this the kitchen boiler. Why should it not have the usual meaning of 'bath,' as in *Eq.* 1060, *Pac.* 843? The τρήμα, as the scholiast says, was for letting out the water: it communicated with the street outside.

142. σὺ δέ—'and you (the other slave) keep close to the door:' cf. Eur. *Phoen.* 739, ἐπὶ τὰ προσκείμεθα πύλαις, of attacking the seven gates of Thebes. ταῦτ' = 'yes, sir,' the regular servant's answer; *Eg.* 111 etc.: so ταῦτα δὴ, *Ach.* 815: ταῦτα χρῆ ποιεῖν, line 843: cf. 457.

143. The old man's next attempt to escape is by the kitchen chimney. The son on the roof hears strange noises coming up.

τί ποτ' ἄρ'—ἀρα expresses surprise and wonder, 'what can the noise in the chimney be?' ἢ κάπνη—see Dict. Ant. *domus*. The *καπνοδόκη* mentioned by Hdt. (iv. 103: viii. 137) was a mere hole in the roof. Here, according to the scholiast, we have an actual chimney, σωληροειδές τι (tube-like), in the kitchen roof.

144. οὗτος—see note on line 1. At length the dicast's head appears above the κάπνη.

146. δρυμάτατος—'most pungent, sharpest:' fig-wood being porous and damp, say the commentators. Of course there is an allusion to the inevitable *συκοφάντης*, and possibly to the worthless character of fig-wood; while *δρυμός* suggests the dicast's keenness and sharp temper (line 277).

147. οὐ γὰρ ἐρρήσεις γε (Herm.)—so Dindorf and Meineke: the manuscripts have οὐκ ἐρρήσεις γε or οὐκ ἐσερρήσεις γε: the latter must be put as a question 'will you not get in?' i.e. go down; otherwise ἐξ not εἰς is the preposition required. The text means 'you shall not get off, with a plague on you:' *Ran.* 1192, ὡς Πόλυβον ἤρρησεν. Blaydes reads οὐ γὰρ ἐκφρήσω σε: Van Leeuwen οὐκέτ' ἐκφρήσω σε.

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148. ἢ τηλα—according to the scholiast, a meal-board, like a baker's tray, 'the flour-board being taken as the nearest thing at hand to clap upon the top of the chimney' (Green). Or it may have been a board kept for a chimney-cover.

148. δυνὸν πάλιν—pushing his father down again. He then gets a log to put on the top of the board.

149. ἐνταῦθά νυν—'there now' or 'now then:' ἐνταῦθα denoting sequence like our *thereupon*.

150. ἀτάρ—see note on line 15. Bdelycleon has now a spare moment to turn to reflecting on his troubles. εἰς οὐδεὶς—cf. 88: we may compare the Tacitean 'auspicia sortesque, ut qui maxime, ob-servant' (*Germ.* 10).

151. δοτις—*quippe qui*; cf. 924.

Καπνίου—the joke on κάπνη or καπνός is obvious, but its further point is not so clear. A rough-tasted wine, or the vine producing it, is said to have been called *καπνίας*, but this line very likely originated

the idea. It seems plain that calling a man *καπνός* was a gibe of the day, see 325, and this may be all that is meant. The scholiast says that Ecphantides, an old comic poet, was nick-named *Καπνίας*, 'old smoky,' when dull and stupid. Rogers supposes that some disreputable Athenian named Capnias may be intended.

152. The son's reflections are cut short by a fresh attempt of the old man to escape; he is heard making a fierce attack on the front door. The reading is not certain. The manuscripts R and V have nothing before *τὴν θύραν*: Richter has *σὺ δὲ τὴν*: the older editors and Blaydes, *καὶ, τὴν θύραν ὄθει*, an exhortation to press against the door. Meineke reads *ὄθε τὴν θύραν ὄθει*, referring to the old man's attempt to force his way. Some make Bdelycleon continue; others give this line and the next three to Sosias. Rogers reads ΣΩ. *νῦν τὴν θύραν ὄθει*. ΒΔ. *πίεσε κ.τ.λ.* In any case, I think, *πίεσε κ.τ.λ.* must belong to Bdelycleon, who, as Rogers says, 'is throughout the commander-in-chief conducting the operations, and who would not keep silence at this crisis.' Has a line dropped out, in which Sosias begins to give the alarm? In arranging the text I have followed Van Leeuwen.

153. *εὐ κἀνδροκῶς*—so 450: *Eq.* 379: *Thesm.* 656, *εὐ κἀνδροκῶς*.

154. *τῆς κατακλήδος*—see Dict. Ant. *clavis* and *ianua*. *κατακλής* is uncertain; it may be the bolt (= *κλήθρον*) at the bottom of the door; but it seems rather some arrangement for locking, or a *key* (= *κλῆς*) which was in the slave's care. *μοχλός* is not a bolt, but a wooden bar which went right across the door, fitting into a socket on each side. It was secured by putting in a pin or peg (*βάλανος*) which could only be taken out by the proper key, called *βαλανάγρα*. *βαλαναδόκη* is the hole in the doorpost which received the *βάλανος*. See Thuc. ii. 4, 3, where the *μοχλός* is fastened with a javelin-head *ἀντι βαλάνου*.

155. *φύλατθ' ὄπως*—al. *φύλαττεθ'*: many editors keep *φύλαττε θ' ὄπως*, with a stop at *μοχλοῦ*, which is then governed by *ἐπιμελοῦ*. *ἐκπρόξεται*—'nibble out,' not having the key: some commentators detect a joke on the double meaning of *βάλανος*.

157. *ἐκφεύξεται*—of acquittal, as in 994. *Δρακοντίδης*—*πονηρὸς ὄπτος*, says one scholiast; and another adds *καὶ πλείσταις καταδικαῖς ἐνεχόμενος*. A Dracontides is mentioned Xen. *Hell.* ii. 3, 2, as one of the Thirty: cf. Sandys on Ar. *Rep. Ath.* ch. 34 fin. where his name occurs.

158—168. It seems best to make Bdelycleon the chief speaker in this dialogue; but in some editions the alternate lines are assigned to Sosias or to the slaves in turn.

158. *ὁ γάρ*—'yes, indeed, for etc.'

159. *μαντευομένη*—*Av.* 593: *Hdt.* vi. 76, *Κλεομένηε μαντευομένη εν Δελφοῖσι ἐχρήσθη Ἄργος ἀλρήσειν*. There we have the future following *χράω*, here the aorist. The aorist (or present) is the more common construction with words of oracular command or warning; though when promise or prediction is especially implied the future is naturally used: cf. *Thuc.* v. 16, 5, *χρήσαι... ἀναφέρειν, εἰ δὲ μή, ἀργυρέα εὐλάκα εὐλάξειν*; see Goodwin § 98. *ἀποσκληῖναι*—from a 2nd aor. form *ἀπέσκλην* not found elsewhere, see Veitch, *σκέλλω*: 'I was warned that I should wither up, pine away.' Meineke reads *ἀποσκληῖν' ἄν*, on which Blaydes justly notes, 'particula *ἄν* etiam si adesses eicienda foret.'

161. *Ἄπολλον κ.τ.λ.*—so *Av.* 61, *Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος*: *Ach.* 64, *Ἐκβάτανα, τοῦ σχήματος*: genitive of exclamation. The deity invoked is appropriately chosen; as when the servant finds a kindred spirit, and exclaims *ὁμόγνιε Ζεῦ, Rap.* 750: cf. *Eur. Andr.* 900, *ὦ Φοῖβ' ἀέστορ, πημάτων δούης λύσω*: *ib.* 921, *Δία καλοῦσ' ὁμόγνιον*, where Hermione is appealing to her cousin Orestes: cf. *Hec.* 345, *πέφηνγας τὸν ἐμὸν ἰκέσιον Δία* = you are now safe from my entreaties.

162. *ἔκφρες*—=*ἐκ-προ-ε*: as if from *ἐκφρημ* (Veitch); cf. 125.

164. *τὸ δίκτυον*—see 131.

165. *δεῦλαιος*—the penultimate is short; as in 202: *Eg.* 139: *Soph. El.* 849 etc.

167. *πινάκιον τιμητικόν*—see 106. 'It occurs to the old dicast as his own peculiar and most deadly weapon' (Green). His fell purpose dismays the others, as the next line shows.

168. *ἄνθρωπος*—the manuscripts have *ἀνθρωπος*, but in Aristophanes *οἶτος* when adjectivally used takes the article as in prose. *δρασεῖαι*—with double acc. *Pac.* 62, *τί δρασεῖς τὸν λεῶν*; the desiderative takes a case like the verb from the future of which it is formed: *Thuc.* i. 95, 7, *ἀπαλλαξέμεντες τοῦ Μηδικοῦ πολέμου*.

169. Philocleon next attempts to get out under pretence of taking the donkey to sell.

170. *αὐτοῖσι τοῖς*—see 119. *κανθῆλοις*—pack-saddle or panniers; one of the many words in this play of which we have no other classical instance: in *Lys.* 290, *κανθήλιος* is a pack-ass.

171. *νουμηγία*—cf. *Eg.* 43, *οἶτος τῇ προτέρᾳ νουμηγία ἐπρίατο δοῦλον*: Rogers gives instances from Alciphron of buying slaves at the new-moon fair. *κἄν... ἄν*—for *ἄν* repeated see Goodwin § 223. Here the first *ἄν* gives special prominence to *ἐγώ*.

172. *αὐτόν*—This word has no emphatic force, and its position is decidedly prosaic.

173. ἀλλὰ...ἔξαγε—'well, go and bring him out.' Bdelycleon is not speaking to the slave (schol.), but to his father, who now goes in, out of hearing.

174. καθῆκεν—'baited his hook with,' we may say, for καθίεναι is to 'let down' like a line: so Hdt. vii. 36, ἀγκύρας καθῆκαν: the same metaphor may be implied Dem. *Arch.* 858 § 46, τοῦτον τὸν λόγον καθέικεν. Green compares Theocr. *Id.* xxi. 42, ἐκ καλάμων (rod) πλάνον κατέσειον ἔδωδάν: Hdt. ii. 28, κατέιναι κάλον, κατιεμένην καταπειρητήριον, of a sounding line: cf. Eur. *Iph. T.* 1181, καὶ νῦν καθέισαν δέλεαρ ἡδὲ μοι φρενῶν. εἰρωνικῶς—'craftily,' *dissembling* his real purpose. εἰρωνεία is especially used e.g. of the assumed ignorance and innocence of Socrates in questioning his opponents: cf. Ar. *Eth. Nic.* ii. 7, 12, where it is defined as προσποίησις ἐπὶ τὸ θλαττον.

175. ἀλλ' οὐκ ἔσπασεν—the metaphor from angling is kept up; 'he did not catch anything this throw:' cf. *Thesm.* 928, αὐτῆ μὲν ἡ μήρυσθος οὐδὲν ἔσπασεν, 'this line caught nothing.'

176. ταύτη—sc. τῇ προφάσει (schol.): or it may be τῇ μηρίσθῳ, or more probably adverbial.

177. ἔξῃεν δοκῶ—=δοκεῖ μοι: see an interesting discussion on such personal constructions by A. Sidgwick, *Classical Review*, Vol. iii. 147: cf. Aesch. *Ag.* 16, ὅταν δ' εἰδῆναι ἢ μνῆρεσθαι δοκῶ, 'when I have a mind:' also with aor. Av. 671, ἐγὼ μὲν αὐτῆν καὶ φιλήσαι μοι δοκῶ. See Wayte on Plat. *Protag.* 340 A, δοκῶ μοι παρακαλεῖν. Elmsley proposed ἐξέξειν: which Blaydes adopts, comparing e.g. 250. Cobet and Meineke read ἔξαγ' ἐνδοθεν: so Van L. Alteration is needless, as far as grammar is concerned; but it may seem a better stage direction for Bdelycleon to send the slave for the ass, remaining himself in front.

178. ὅπως ἄν—according to a table given in Appendix III. to Goodwin's *Moods and Tenses*, ὅπως ἄν with the subjunctive in a final sense is used 24 times in Aristophanes, oftener than it occurs in any other Attic writer but Plato: see also § 328. ἵνα is much more common. μηδὲ παρακύψῃ—'may not even peep out,' having no further excuse whatever: cf. *Pac.* 982, τῆς ἀδελφῆς παρακύπτουσι, 'peep out of the court-yard door:' *Thesm.* 797, κἄν ἐκ θυρίδος παρακύπτωμεν. These passages refer to women peeping out. Green cites further instances from the Septuagint, and adds 'it is probable that in *Ach.* 16, παρέκνυεν is of the sly peeping of Chaeris before entrance; not of any stooping posture afterwards, as the scholiast takes it.'

179. The donkey appears, moving with difficulty, for the old man

is clinging beneath him, like Odysseus escaping from the Cyclops' cave: see Hom. *Od.* ix. 425—461. *κάνθων, τί κλάεις*;—so Polyphemus asks the ram,

*κρίε πέπον, τί μοι ὦδε διὰ σπέος ἔσσου μήλων
ἄστατος; (447)*

the ram being, as Odysseus tells,

λάχνῳ στευνόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι (445).

181. *ἀλλὰ ναί κ.τ.λ.*—spoken with abrupt pauses, as Xanthias discovers Philocleon and exclaims to call his master's notice.

τουτονί—like *ἐκεινοσί*, line 67, 'see here.'

183. *φέρ' ἴδω*—the manuscript reading is *ἴδωμαι*, which is retained by Dindorf and Blaydes. It is not however found elsewhere in Aristophanes, while *φέρ' ἴδω* is very common, e.g. 563. *ἰδέσθαι* occurs *Thest.* 800 (in anapaests): *ἐπιδώμεθα Νυβ.* 289: see Veitch, *εἶδω, εἰδόμην*. *ναί* is Hirschig's conjecture; he is followed by Meineke, who gives the whole line to Bdelycleon. Richter adopts *φέρ' ἴδωμεν*.

τουτί τί ἦν—'what can this be?'; so 1509. This use of the imperfect resembles the use with *ἄρα* discussed on line 3: it is a present question in a tone of surprise, about a fact found to be already existing.

184. *ἐτέόν*—see line 8. *ὄστις*—see *Od.* ix. 366, *ὄστις ἐμοὶ γ' ὄνομα κ.τ.λ.* when Odysseus is asked his name: *ib.* 408, *ὄστις με κτείνει δόλῳ οὐδὲ βίηφιν κ.τ.λ.*

'Friends, Noman kills me; Noman, in the hour
Of sleep, oppresses me with fraudulent power.'

'If no man hurt thee, but the hand divine
Inflict disease, it fits thee to resign:
To Jove or to thy father Neptune pray.'

Note the accent on *ὄστις*, on the principle that when an adjective or the like becomes a proper name its accent is changed. Thus we have *Ἄκουμένος* as the name of a physician, Plat. *Phaedr.* 227A. On the same principle *ἀληθες* is thus accentuated when used as an interjection.

185. *Ἰθακος*—like Odysseus: *Ἰθακος Ὀδυσσεύς Eur. Cycl.* 103. *Ἰθακος* is an adjective; *Ἰθακός* (Richter) a proper name.

Ἀποδρασιππίδου—a patronymic from *Ἰππος* and *ἀποδιδράσκω*, which is a contemptuous word, used of runaway slaves, absconding agents and the like.

186. *ὄτις...ὄ τι*—'Noman...to no good you'll be,' as Rogers represents the jingle. *ὄ τι χαιρήσω*—cf. *Ach.* 563, ἀλλ' οὐδὲ χαιρῶν ταῦτα πολήσει λέγειν: here the future idea is given by the participle = your being Noman (now) will get you into trouble (soon). Van Leeuwen notes that *ὄ τι* 'postquam e lingua quotidiana evanuit' was retained in this phrase, like *ἔπος* in *ὡς ἔπος εἰπείν* etc.

187. *ὑφέλκε*—'drag him from under:' Thuc. ii. 76, 2, *ὑφέλκον παρὰ σφᾶς τὸν χοῦν*. *θάπτον*—'at once;' cf. 824; so *οσίως*.

ὦ μιαιώτατος, ἔν' κ.τ.λ.—*ὦ* with the nominative is an exclamation about (not *το*) a person: Plat. *Phaedr.* 227 C, *ὦ γενναῖος, εἶθε γράψειεν*, 'what a fine fellow: I wish he would write' etc. For the accent *ὦ* or *ῶ*, see Lid. and Scott.

188. *ἔν' ὑποδέδουκεν*—a relative clause connected with the adjective = 'abominable wretch for having crept in there:' cf. 1451: *Thesm.* 878, *ὦ δύστηνος οἱ πεπλεύκαμεν*. Mr Green compares *Nub.* 1157,

οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ' ἔτι,
οἶος ἐμοὶ τρέφεται...παῖς:

ib. 1206,

μάκαρ
αὐτός τ' ἔφυς ὡς σοφός,
χοῖον τὸν υἱὸν τρέφεις.

We must translate 'so wise art thou, and so clever is thy son.' *ἰνδᾶλλεται*—an Epic word, Hom. *I.* xvii. 213 etc.: it is used by Plato, but is not found in the tragedians.

189. *δμοιώτατος*—'the very image of a sompnoor's foal' (Rogers). His position, as Mr Green says, suggests that he is a sucking foal; his litigious tastes that he is the foal of a *κλητήρ*. This may be all that is meant: but Richter and Rogers suspect that a donkey may sometimes have been called a *κλητήρ*, because of its discordant bray; cf. 1310.

191. *περὶ ὄνου σκιᾶς*—i. e. 'a trifle, a nothing': so Plat. *Phaedr.* 260 C: Soph. *Cedalion* (Frag. 308), *τὰ πάντ' ὄνου σκιά*. The scholiast repeats the story of the donkey driver who quarrelled with the hirer for the right to sit under the ass's shadow; and tells us how Demosthenes brought in the story once in court. The fable was possibly devised to fit the proverb.

Van Leeuwen however, in an interesting Appendix, contends that *ὄνου σκιά* was the name of a play recently produced by Archippus, in which the story was part of the plot. Demosthenes recalled it, and after that the phrase became proverbial. In the *Phaedrus* *περὶ ὄνου* alone ought to be read; 'nam vocem *σκιάς* a contextu quam maxime

alienam sciolo deberi, cuius menti inhaereret illud proverbium, intellexerunt Spalding, Heindorf, Schanz, neque igitur est cur Platoni proverbium *περὶ δνου σκιάς μάχεσθαι* notum fuisse statuamus.

192. *πόρρω τέχνης*—*πόρρω* with genitive means either (1) *far advanced in*, or (2) *far from*. For (1) cf. Plat. *Euthyphr.* 4 B, *πόρρω ἤδη σοφίας ελαίνοντος*: *Euthyd.* 294 E, *πόρρω σοφίας ἤκει*: *Gorg.* 486 A: for (2) Plat. *Phaedr.* 238 D, *οὐ πόρρω τῶν διθυράμβων*: so Dem. etc. There is thus good authority for both meanings; and either makes excellent sense in the present passage. Philocleon is either 'a rascal far gone in artifice;' or 'a rascal no thanks to art,' but by virtue of his natural gifts. *παράβολος*—'reckless, desperate;' cf. *παραβάλλομαι* in the sense of *risking*, Hom. *Il.* ix. 322, *ἀλὲν ἐμὴν ψυχὴν παραβάλλόμενος πολεμίζειν*.

194. *ἀριστον*—'Philocleon replies that he is not *πονηρός*, but *ἀριστος* to the taste, and that when they come to taste and know him they will find him so' (Green). The scholiast says *ἐχρῶντο τοῖς δνείους*, 'they ate donkey's flesh;' and it may be that a donkey's paunch (*ὑπογάστριον*) was an Athenian dish. It seems however improbable, for the Athenians were a dainty people, who preferred fish and game to meat. Van Leeuwen suggests that what is meant is thunny's paunch, which he shows from Athenaeus was a recognized dainty. Then, instead of *δνου*, we have *γέροντος ἡλιαστικοῦ*: and the meaning of *paunch*, I suspect, passes into that of the fat *paunch* which the dicast was filling with his fees and bribes. Bdelycleon will recognize his merits, when he find how he cuts up. Rogers translates:

'Bad! O my gracious! then you don't know yet
How good I am: but wait until you taste
The seasoned paunchlet of a fine old judge.'

196. *ᾤθει κ.τ.λ.*—addressed to Philocleon. Richter has *ᾤθει τὸν δνον σὺ καὶ τὸν* (to Xanthias). The son and the slaves now endeavour to force him in.

197. *ὦ ξυνδικασταί*—see 409: so Cleon, *Eq.* 255,
*ὦ γέροντες ἡλιασταί, φράτερες τρωβόλου,
παραβηθεῖθ'.*

198. *κέκραγε*—imperative of *κέκραγα*: so *Ach.* 335. The old man is now forced in and the door fastened.

199. *ᾤθει*—addressing one of the slaves. *τῶν λίθων*—the stones which Philocleon had collected, line 110.

200. *τὴν βάλανον*—see note on line 154.

201. τὴν δοκὸν κ.τ.λ.—when the *μοχλός* had been put across and secured, 'the *δοκός* or beam, a large timber-prop, usually called the *ἀντιβάτης* or resister (schol.), is to be fixed against it; and finally the great *δλμος* is to be rolled up as a support to the *δοκός*' (Rogers).

τὴν δοκὸν, suggested by the scholiast, was proposed by Dobree and is read by Blaydes. τῇ δοκῷ, the manuscript reading, is probably due to a misconception of the construction. It may indeed be explained as meaning 'putting the door to *with* the beam;' so Hdt. iii. 78, *προσθεῖναι τὰς θύρας*: Thuc. iv. 67, 4, *κώλυμα προσθεῖναι (τὰς πύλας)*.

Otherwise, if *δλμον* be taken as governed by *προσθεῖς*, the next line is unsatisfactory, for what is to be 'rolled up'? Other possible explanations are suggested in Blaydes' edition. *πρόσθες* was proposed by Brunck, with a full stop at *μέγαν*.

τὸν δλμον—apparently a great stone mortar or kneading-trough (238): it was too heavy to be carried.

202. ἀνύσας τι—see line 30. προσκύλισον—so Cobet, followed by Richter and Van Leeuwen. The old editions have *προσκύλιέ γ'*, but *κύλιω* (ῖ) is not an Attic form, though the tenses are formed from it (see Veitch), and the *γε* looks like a stop-gap. Blaydes prefers *προσκύλι'* (or *προσκύλιωδ'*) ἔτ'.

202—210. Scarcely is the door barricaded, when a piece of earth falls on the head of one of the watchers. Some editors make this a dialogue between Sosias and Xanthias as far as *πάλιν σοῦ*. Others give it to Xanthias and Bdelycleon, Bdelycleon taking 207—10. I have followed Richter's arrangement, by which Bdelycleon rushes forward excitedly, as soon as he hears of what is happening. *ἄμοι δεδαιος*—see line 165.

204. ἐνέβαλέ σοι ποθεν—Van Leeuwen makes Sosias reply, *ἐνέβαλέ σοι ΣΩ. ποθεν μὲς*; 'mouse indeed; nonsense:' cf. 1045.

205. ὑποδύμενος... ὑπὸ κ.τ.λ.—Philocleon was trying to get out by insinuating himself under the eaves between the tiling of the roof and the house wall. Mitchell compares Dem. *Androt.* 609 § 53, *ὅπῳ ἄνθρωπος ὑποδύοιτο ὑπὸ κλίην*, and we might expect the accusative here; but see Lid. and Scott *ὑπὸ* A. 2. Blaydes renders 'from under the tiles,' sc. *ἐνέβαλε*. *ὄττοσι*—predicate like *τουτοῦ*, line 182, and *ἐκείνοσι*, line 67.

206. ὄροφίας—a term applied to snakes and, according to the scholiast, to mice which lived in the roof. The turn of the line resembles 195.

208. ποῦ ποῦ ὀστί—'wh- wh- ere's the net?'—the repetition shows breathless haste: so *Plut.* 864.

209. σοῦ—imperative of σόομαι = σεόομαι, see Veitch: cf. σοῦσθε line 458. It is used like our *shoo!*, as a cry to scare birds. σοῦ πάλιν is 'shoo back!' νῆ Δί' κ.τ.λ.—The old man is again foiled and netted, and Bdelycleon begins again to reflect on his troubles.

κρεῖττον ἦν = 'twere better truly' = κρεῖττον ἂν ἐτήρουν. This construction without ἂν denotes, in reference to present time, what would be, or would have been, better but has not been done: see *Madvig's Greek Syntax* § 118: *Goodwin* § 415 sq.

210. τηρεῖν—so 319, τηρούμαι: 364, τηροῦσι etc. Σκιάνην—Scione revolted to Brasidas in 423; it was now closely blockaded by the Athenians; see *Thuc.* iv. 120 and 130. Its reduction in 421 is related in *Thuc.* v. 32. The besiegers, as Van Leeuwen points out, had already endured a Thracian winter. ἀντί—Mitchell compares *Soph. Ant.* 182,

καὶ μείζον' ὅστις ἀντί τῆς αὐτοῦ πάτρας
φίλον νομίζει κείνον οὐδαμοῦ λέγω :

so *Trach.* 577, ἀντί σοῦ πλέον.

211. ἄγε—perpetually used with the plural as if it were actually an adverb. σεσοβήκαμεν—see 460: *Av.* 34, οὐ σοβοῦντος οὐδένοσ.

212. κοῦκ ἔσθ' ὅπως—*Nub.* 1275, οὐκ ἔσθ' ὅπως ὑγιαίνει: *Ach.* 116, οὐκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν: *Eq.* 426, οὐκ ἔσθ' ὅπως οὐ τὸν δῆμον ἐπιτροπέσει.

213. τί οὐκ ἀποκοιμήθημεν—lit. 'why did we not?' i.e. why do we not *at once?*; *Lys.* 181, τί δῆτα ταῦτ' οὐχ ὡς τάχιστα ξυνωμόσαμεν; cf. *Plat. Protag.* 310 A, τί οὖν οὐ διηγῆσω; 'why do you not at once repeat it?': ib. 317 D, τί οὖν οὐ καὶ Πρόδικον καὶ Ἰκτίαν ἐκαλέσαμεν ἵνα ἐπακούσωσιν ἡμῶν; see *Goodwin* § 62. For ἀποκοιμᾶσθαι cf. *Hdt.* viii. 77, τῆς νυκτὸς οὐδὲν ἀποκοιμήθεντες, where ἀπὸ implies relief from toil, as it does here.

ὅσον ὅσον στίλην—'just, just a drop:' the construction is relative, lit. 'so much as.' For the accusative see line 92. Possibly the double ὅσον shows the drowsiness of the speaker (Rogers). στίλη occurs nowhere else to my knowledge. Lid. and Scott make it represent *stilla*, which the ῥ is opposed to. *Suidas* calls it πλωτός 'felt,' i.e. *floccus minusculus*; others a small coin, or a drop: cf. *παστάλην*, line 91.

216. ἀλλὰ νῦν ὄρθρος βαθύς—i.e. it is now too late for that, so at any rate Bdelycleon understands it. ὄρθρος βαθύς is early dawn: *Plat.*

Protag. 310 A, τῆς παρελθούσης νυκτὸς ταυτησί, ἐτι βαθέος ὄρθρου: id. *Crito*, 43 A.

217. νῦν...γάρ—the best manuscripts have γάρ...νῦν: others γοῦν...γε. γ' ἄρα...νῦν: τάρα...νῦν etc. have been proposed. νῦν...γάρ is the reading accepted by most editors. Blaydes has γοῦν...νῦν. See the end of the article in Lid. and Scott for the position of γάρ.

218. ἀπὸ μέσων νυκτῶν—immediately after midnight; see note on ἀφ' ἑσπέρας, line 100.

219. μινυρίζοντες—Mitchell compares *Eccles.* 880, μινυρομένη τι πρὸς ἑμαυτὴν μέλος: *Av.* 1414: *Ag.* 15 (where it is opposed to αἰδεῖν) etc. The word means to hum, or sing in a low tone. Rogers points out that singing in chorus in the streets was the way of old men and country folk in Athens. 'Praxagora in the *Ecclesiastusae* (277), when training her female conspirators to pass off as men, instructs them to do the like:

βαδίζετ' ἕδουσαι μέλος
πρεσβυτικὸν τι, τὸν τρόπον μιμούμεναι
τῶν τῶν ἀγροίκων.'

220. ἀρχαῖο.—a compound from ἀρχαῖος, μέλι (al. μέλος, η), Σιδών, Φρύνικος, and ἐρατός (cf. πολυήρατος): if from μέλος, μελησ. must be written; the preceding μέλη is however against it. Some break up the word, e.g. Cobet ἀρχαῖα μελισ. In any case the meaning is 'old charming Sidonian lays of Phrynichus,' that is, songs from his *Phoenissae*, a play dear to old Athenians. The *Phoenissae* commemorated the triumph over the Persian invader, and derived its name from a chorus of Sidonian damsels. Rogers has a most interesting note on Phrynichus and the admiration which Aristophanes felt for him: cf. 269: *Av.* 749: *Ran.* 1299. A large part of his plays was occupied by choral melodies, as we find with his successor Aeschylus; the full development of the dialogue being due to Sophocles and Euripides (*Ran.* 910—15).

222. ἤδη ποτ'—'at once;' of future time: of past time, *Nub.* 346, ἤδη ποτ' εἶδες; Hom. *Il.* i. 260 etc. τοῖς λίθοις—cf. τῶν λίθων, 199. βαλλήσομεν—1491, βαλλήσεις: the only instances of this future from βάλλω, according to Krüger's *Grammar*. We have τυπτήσεις, *Plut.* 21: παύησете, *Lys.* 459.

223. ἦν τις ὄργισσῃ—see 404 and 425: *Lys.* 475, ἦν μὴ τις ὄσπερ σφηκιὰν βλίττη με κἀρεθίσῃ, 'if I am not robbed of my honey and provoked.'

225. τῆς δσφύου—'sic vocatur dorsi extremitas' (Van Leeuwen): cf. 1075. 'Reponendum videtur ἐν ταῖς δσφύσι' (Blaydes).

227. ὡσπερ φέψαλοι—'so the chorus of old Acharnians, *Ach.* 666, invoke their muse to come fiery and sparkling like φέψαλος' (Green).

228. μὴ φροντίσης—see 25.

Parodos of the Chorus, lines 230—316.

230—265. The actors now retire from the front, and resume their watch at the house, and the chorus enters in procession. It consists of twenty-four old men, dressed to resemble wasps, the stings being the most characteristic part of their comic equipment. They have been in ancient days valiant soldiers of Athens; now they are subsisting on their dicasts' pay. As Rogers says, the contrast between their public self-importance and domestic penury is everywhere brought out. They come slowly and haltingly forward, picking their way, and escorted by boys with lanterns. For the disposition of the chorus see *Dict. Ant., chorus* and *comoedia*, also Richter's *prolegomena*, ch. iii.

χῶρα—addressed by the leader (*κορυφαῖος*) to one of his band. He appeals to all by the recollection of their past exploits, to advance vigorously against their foes in court. Κωμία—a name perhaps derived from κῶμος, κωμάζειν.

231. πρὸ τοῦ—so *Nub.* 5, ἀλλ' οὐκ ἂν πρὸ τοῦ: *Aesch. Ag.* 1204: cf. ἐν τῷ πρὸ τοῦ, *Thuc.* i. 32, 4, and iv. 72, 3: ἐν τῷ πρὸ τοῦ χρόνου, ii. 58, 2, and 78, 3. ἰμάς κύνειος—i.e. as tough as a strap. ἰμάς κύνειος is either a dog-skin strap, or a dog-leash or dog-whip (Richter). In *Hom. Il.* xxii. 397, and xxiii. 324, βέοι ἰμάρες are no doubt thongs or reins of ox-hide: but dog-skin seems a poor material for straps. The ἰμάρες in *Ach.* 724 must be meant for use as whips; and θάνατος κύνειος (898) shows that κύνειος means 'belonging to a dog' generally; cf. ἀνθρώπειος.

232. Χαρινάδης—Charinades is also the name of a countryman and neighbour, *Pac.* 1155. βαδίζειν—for the infinitive with adjectives denoting ability etc. or the opposite, see Goodwin § 758.

233. Σπυρνάδωρε—the same name occurs *Ach.* 273, and *Lys.* 259. Κονθυλεύ—from Conthyle, a deme of the tribe Pandionis or Ptolemais (schol.).

234. Φλυεύς—Phlya was a deme of the tribe Ptolemais.

235. πάρεσθ' ὁ δὴ κ.τ.λ.—ὁ ἐστὶν ὑπόλοιπον ἡμῶν ἤκομεν, schol. ἀππαπαί—these sounds represent the mumbling of the toothless old

man; as in *Soph. Phil.* 746, where they denote the quivering of the lips in pain.

236. ἤβης ἐκείνης ἦνικ'—'of that youthful vigour which we possessed, when;' or perhaps 'of that band of youth which we were.' ἐν Βυζαντίῳ—The chorus recall their deeds of prowess half a century ago. Byzantium was taken by the Greek fleet under Pausanias about 478; see *Thuc.* i. 94. Pausanias was soon after expelled by the Athenians (*ib.* 131), who were now at the head of the Grecian confederacy.

238. ἐκλέψαμεν—see 1200, where Philocleon's 'noblest exploit' is stealing vine-props. ἄλμον—a wooden kneading-trough, or a mortar for pounding corn: cf. *Paley* on *Hes. Op.* 423, ἄλμον μὲν τριπόδην τάμνουν: also *Dict. Ant. mortarium*.

239. ἤψομεν—see 280: *Ran.* 505, ἤψε κατερεικτῶν χύτρας. The old reading was ἤψαμεν, but the aorist form is ἤψησα (*Hdt.* i. 119). κορκόρου—partitive genitive. κορκόρος (or κόρχορος) is said by the scholiast to be a wild herb of poor quality. It is often rendered *pimpernel*, but our pimpernel is not an eatable plant. αὐτόν—the ἄλμος, which they split up for firewood (σχίλαι).

240. ἔσται Δάχητι—'since Laches will be in for it now.' ἡ δίκη, ἡ τιμωρία, ἡ τοιοῦτόν τι, is understood, according to the scholiast. We may compare *Thuc.* iv. 63, 2, οὐ περὶ τοῦ τιμωρήσασθαι τινα, 'it will be no question of:'. *Dem. Androt.* 607, § 46, οὐ περὶ πράξεως εἰσφορῶν ἔστιν: *id. Timocr.* 701, § 5, περὶ αὐτοῦ τοῦτου νῦν ὑμῖν ἐστὶ.

Laches had been sent with twenty ships in command of the first expedition to Sicily in 427 (*Thuc.* iii. 86, 1). He effected little and was presently superseded by Pythodorus (*ib.* 115, 2). Pythodorus, like Eurymedon and Sophocles who followed, was punished for betraying his country's interests for bribes (*Thuc.* iv. 65, 3); and Cleon may now have threatened Laches with a similar prosecution. Labes, the dog who represents him, is at any rate charged with speculation in Sicily, 895 sq. Laches was prominent in the negotiations with Sparta in 423 and 421; see *Thuc.* iv. 118, 8; and v. 24, 1; 43, 2. He was joint commander of an Athenian army in 418, and fell at Mantinea (*Thuc.* v. 61, 1; 74, 2).

241. σάμβλον—'a hive,' a natural expression in a wasp. Green compares the use of βλίττειν, *Eg.* 794, lit. 'to take the honey.'

242. ὁ κηδεμών—*Richter* (*proleg.* p. 97) points out that the poverty of the dicasts, who depended entirely on their fees, made them the creatures of men like Cleon, who found them plenty to do and whom they considered their patron and guardian. See such lines as 300, 703,

and 1113. ἐν ὄρῳ—'in good, or due time'; so 689: Hdt. i. 31, βόες οὐ παρεγγύοντο ἐν ὄρῳ.

243. ἡμερῶν ὄργην τριῶν—they were to appear with three days' stock of anger, as the soldier had to bring three days' provisions when called out on service: cf. *Ach.* 197, μή 'πιτηρεῖν σιτί' ἡμερῶν τριῶν: *Pac.* 312, ἐχοντας ἤκειν σιτί' ἡμερῶν τριῶν. πονηράν—grievous, bitter; so *Lys.* 1023, ὑπ' ὄργῆς πονηράς.

244. κολωμένους—*Eg.* 456, ὅπως κολῶ: the only two instances of this 'Attic future' form (Veitch). The middle future, as Veitch shows, is less common than the active, though some authorities call it 'usitator.' For ὦν cf. *Thuc.* vi. 38, 4, κολάζων...ὦν βούλονται μὲν δύνανται δ' ὀδ.

247. λίθος τις—so two manuscripts, followed by most editors: Reisig and Rogers λίθων τις, al. λαθῶν τις, which Blaydes retains, 'de latrone enim agitur, qui proprie κακῶν τι δρῶν dicitur, non item lapis.' Blaydes therefore alters ἐμποδῶν into ἐμπεσῶν, and suggests λάθρα for λαθῶν. I doubt the robber, or the good of looking for him with a lantern. It is the discomfort and dangers of the streets that the old men dread; cf. 275 sq. This seems decisive for λίθος.

249. πρόβυσσον—another uncommon word. It plainly means to push up the wick=ὠθεῖν. Blaydes and Van Leeuwen read πρόμυξον 'trim,' on the authority of the scholiast; and Blaydes has προμύξειν in the next line. The lanterns were burning dimly, and the old men in doubt about their footing.

250. τῦδί—τῦ δακτύλῳ, as the next line shows.

251. τί δὴ μαθῶν;—so *Ach.* 826='whoever taught you?' Meineke adopts the alteration τί παθῶν; 'whatever possessed you?'; but it is neither necessary nor an improvement. There is a similar grumbling at waste of oil, from putting in too thick a wick, *Nub.* 56—9.

253. οὐ γὰρ δάκνει σ'—i.e. you don't have to pay for it. 'For σέ elided even when emphatic, cf. *Nub.* 916' (Green). τίμιον—'dear': Hdt. iii. 23, ἐστι δὲ ἐν τούτοις τοῖς Αἰθίοσι πάντων ὁ χαλκὸς σπανιώτατον καὶ τιμώτατον: cf. the double meaning, *Ach.* 759,

Δ. πῶς ὁ σίτος ἄνιος;

Μ. παρ' ἀμὲ πολυτίματος ἕπερ τοὶ θεοί.

The father boxes the son's ears, in indignation at the waste.

254. κονδύλοις—κόνδυλος is a knuckle; κονδύλοις νουθετεῖν is to admonish with fisticuffs: *Eg.* 1236, κονδύλοις ἡρμαστῆμῃ: cf. *Dem. Meid.* 537 § 72, ὅταν κονδύλοις, ὅταν ἐπὶ κόρρης (slapping the face).

255. αὐτοί—'by ourselves;' *Ach.* 507, αὐτοὶ γὰρ ἔσμεν: *Thesm.* 472, αὐταὶ γὰρ ἔσμεν: *Theocr. Id.* v. 85, τυφλὸς δ' οὐκ αὐτὸς ὁ Πλούτος, 'Plutus alone is not blind.'

257. ἀτταγῆς—a bird haunting shores and marshes: *Ach.* 875, *Ar.* 249 etc.

τυρβάσεις—from *τύρβη*, *turba*: *Pac.* 1007, τυρβάζεσθαι to jostle, with dative.

258. ἡ μὴν κ.τ.λ.—the dicasts punish bigger people than their boys, and say so. The boys seem to take this in dudgeon, and do not show a proper light. Then the old men find themselves in difficulties, literally in a mess.

259. βόρβορος—altered by Hermann (and Meineke) to μάρμαρος, a gratuitous change for the worse; two manuscripts, it is true, have βάρβαρος. 'Hermann argues that as the old man says there must be rain within four days at most, it is hard and dry ground that he ought to be complaining of. But then what force have *πηλὸς* and *ἀτταγῆς* above? and *μάρμαρος* is an uncommon word to admit or conjecture for stony ground' (Green).

260. κοῦκ ἔστ' ὄπως—see 212. ἡμερῶν τεττάρων—'within four days;' see line 91. Rogers has an admirable note on the importance to these feeble old men of the condition of the streets. 'The chorus,' he adds, 'are not, as Richter imagines, inferring from the mud that rain has fallen within the *last* four days: they would have known that without the evidence supplied by the mud. They are inferring from the cloggy wicks that rain will fall within the *next* four days. The use of γοῦν in line 262 is conclusive in favour of this construction, which is in fact required by the whole tenor of the passage.'

τὸ πλείστον—adverbial, 'at the most:' some commentators however make it agree with ὕδωρ.

261. ὕδωρ—regularly used of rain; *Nub.* 1279,
πότερα νομίσεις καιὸν αἶε τὸν Δία
θεῶ ὕδωρ ἐκάστορ';

ἀναγκαίως ἔχε—*Pac.* 334, ἔστ' ἀναγκαίως ἔχον: *Eur. Hel.* 1399: *Cycl.* 32.

262. γοῦν—'at any rate,' giving an example in support of what is said. οὐτοῦ—as in 182. μύκητες—*fungi*, the wick gets clogged and clogged.

The scholiast explains the word of *sparks* caused by the lamp sputtering, or of tiny *midges* which came round the flame in damp weather. Virgil (*Georg.* i. 390) gives two of these signs of wet:

Ne nocturna quidem carpentes pensa puellae
nescivere hiemem, testa cum ardente viderent
scintillare oleum et putres concresecere fungos.

These lines of Virgil are derived from the *Diosemeia* (weather-signs) of Aratus (3rd cent. B.C.), quoted by the scholiast:

ἢ λύχνου μύκητες ἀγείρονται περι μύξαν
νόκτα κατὰ σκοτίην.

Other classical authorities are cited by Rogers.

263. φιλεῖ—sc. ὁ θεός: so ὁ θεός is understood with *φει*, though it naturally came to be used as if it were impersonal.

This verse is rejected by Cobet and others as an interpolation: *ποιεῖν ὑετόν* is not a proper equivalent to *ποιεῖν ὕδωρ*, nor is *ὅταν τοῦτ' ἦ* what an Attic poet would say for *ὅταν τοῦτο γένηται*.

264. δεῖται δὲ—the chorus in a maundering sort of way reflect that, though rain may make the streets unpleasant, it is not a bad thing after all. *καρπίμων*—*καρπίμος* is an adjective, 'fruit-bearing'; e.g. Aesch. *Prom.* 455, *καρπίμου θέρου*. Here τὰ *καρπια* are fruit trees; so *Rac.* 1154, *μυρρίνας ἐξ Αἰσχυνάδου τῶν καρπίμων*.

265. *κάπινεύσαι βόρειον*—best taken as a cognate construction, *ἐκπινεύσαι* having τὸν *θεόν* implied as subject, and being practically impersonal. Others take *βόρειον*=*βορέας*.

266. The chorus now halt in front of Philocleon's house. They are surprised that he does not come to join them.

266. τί χρῆμ' ἄρα—so *Nub.* 816, τί χρῆμα πάσχεις; for *ἄρα* see 143 and 274.

268. πρὸ τοῦ—see 231. ἐφόλκός—'a laggard': Aesch. *Supp.* 200: from ἐφέλκομαι in passive sense; Hdt. iv. 203, ἐπελκομένους ἐφόνεον, 'stragglers.' So ἐφόλκιον and ἐφόλκίς mean a small boat towed behind; hence metaphorically an *appendage*. In *Thuc.* iv. 108, 4, ἐφόλκός has an active sense 'attractive, enticing,' corresponding to a similar use of the middle of the verb.

269. ἤγειτ' ἄν—*iterative* use of ἄν with the imperfect indicative (Goodwin § 162): cf. 277. See an article by Mr R. C. Seaton in the *Classical Review*, iii. 343, where it is pointed out that this construction, which is common in Aristophanes, has a tendency to occur in groups, e.g. *Av.* 505; *Lys.* 510. The aorist construction is less common. ἄδων Φρυγίχου—a partitive gen. sc. *τι* or *μέλος*: cf. 1225, ἄδω δὲ πρῶτος Ἀρμόδιον.

270. ἀλλὰ μοι δοκεῖ σπάντως—Green compares *Eg.* 1311, καθήσθαι μοι δοκεῖ...πλευσάσας.

273. ὑπακούει—'answers our call:' often of the door-keeper; Plat. *Crito*, 43 A: Act. Apost. xii. 13.

276. τὸν δάκτυλον—his toe; another instance of the discomforts of the streets.

278. δριμότατος—see note on 146: the word belongs 'by emphasis of right,' as Mitchell says, to the dicastic character. τῶν παρ' ἡμῶν—'of our body,' or perhaps 'of our court.'

ὀπότ' ἀντιβολοίη—Mitchell gives several instances in which the frequentative optative with ὀπότ' is combined with the imperfect, or iterative imperfect with ἀν: e.g. *Av.* 505, ὀπότ' ὁ κόκκυξ εἴποι κόκκυ... τοὺς πυροὺς ἀν ἐθέριζον.

279. κάτω κύπτων ὄτω—'just bending down.' ὄτω in such phrases is an expletive, probably denoting some imitative gesture, which in many cases may be represented by our 'just:' Plat. *Gorg.* 464 B, μὴν ὄτως ὀνομάσαι οὐκ ἔχω: Dem. *Meid.* 537 § 71, ἐν διατριβῇ ὄτως ἴδία (see Buttman's index). There is a similar use of sic: Hor. *Od.* ii. 11, 14, sic temere iacentes: Ter. *Heaut.* iii. 2, 12, SY. hercle forma luculenta. CH. sic satis.

280. λίθον ἔψας—the scholiast collects similar proverbial phrases, e.g. πλῆθον πλῆνεις, χύτραν ποικίλλεις, εἰς ὕδωρ γράφεις, ἀθλοπα λευκαίρεις. Cf. Theocr. *Id.* xvi. 62.

'After this line the words ἔπαγ', ὦ παῖ, ἔπαγε are interpolated (without any authority) by Hermann, Richter, Meineke, and Holden, from v. 290; a singularly perverse corruption of a genuine text. The words signify that the μέλος is over and the chorus are prepared to proceed. They would be quite out of place here. It is impossible that the chorus should tell the boy to lead on, while they were yet in the very midst of their song' (Rogers).

281. τάχα δ' ἄν—we might read τάχα δ' αὖ without hesitation, but for τάχ' ἄν being such a constant phrase, e.g. 277. As it is, either there is some corruption in the text of the following lines, or the indicative κέεταῖ is written by a change of construction after the intervening clause. The ἄν cannot go with the participle, see Goodwin, § 224.

τὸν χθιζινὸν ἀνθρώπου—'that yesterday fellow:' *Ran.* 987, ποῦ τὸ σκόροδον τὸ χθιζινόν; διεδύετο—'tried to slip through our fingers;'
the middle occurs again, line 396.

282. ὄς...ἦν...κατέπει—the man said φιλαθήναιός εἰμι καὶ...κατέ-

πον, which is thus represented. The change of *εἰμι* to *ἦν* (instead of *ἔστί* or *εἴη*) is rather unusual in Attic Greek: see Goodwin, §§ 669—674, for the use of the indicative and optative with *οὔτε* and *ὥς*. The two moods are often found in the same sentence, apparently owing to the Greek dislike of stiffness rather than to any difference of meaning. The old explanation was that the indicative denotes a fact, the optative a more or less probable inference; but this theory generally fails to fit. Sometimes the indicative of a particular word is necessary: e.g. Dem. *Contra Phorm.* 912 § 17, *ἐμοῦ γράψαντος οὔτε οὔτε τὰ χρήματα ἐνθοῖτο εἰς τὴν ναῦν οὔτε ἀπέδωκε τὸ χρύσιον* represents the direct statement *οὔτε ἐπέθετο...οὔτε ἀπέδωκε*, the optative of *ἔδωκα* not being in use.

283. *φιλαθήναιος*—the diphthong is short, as in *δελταῖος* (202), the line answering to *ἐμβάδας ἢ προσέκοψ' ἐν*.

τῶν Σάμου—the revolt of Samos in 440 (Thuc. i. 115—117) may be meant; otherwise we know of no particular events at Samos till the conspiracy in 412 (Thuc. viii. 21 and 73). Rogers says of the revolt in 440, that for the moment it imperilled the whole fabric of Athenian power, and that the memories of that critical period may well have lingered in the minds of the Athenian people.

286. *σεαυτὸν ἔσθιε*—cf. 778, *δάκνων σεαυτὸν*: 374, *δακῆν τὴν καρδίαν*: Hom. *I.* vi. 202, *δὲν θυμὸν κατέδων*: *Od.* ix. 75, *ἀλγεσι θυμὸν ἔδοντες*; ib. v. 83, *ἀλγεσι θυμὸν ἐρέχθων*.

288. *παχύς*—'fat, well-fed, i.e. rich': Hdt. v. 30, *ἐκ Νάξου ἐφύγον ἄνδρες τῶν παχέων ὑπὸ τοῦ δήμου*: ib. 77, *οἱ δὲ ἰκποβόται ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων* (Mitchell).

289. *τῶν προδόντων τὰπὶ Θράκης*—Brasidas was still in Thrace, threatening the remaining Athenian dependencies, and the people were naturally the more exasperated against suspected traitors. It was in the spring of 422, about the time when the *Wasps* appeared, that Brasidas made the attempt of Potidaea described in Thuc. iv. 135. We have a close parallel *Pac.* 639,

*τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους
αἰτίας ἂν προστιθέντες ὡς φρονοῖ τὰ Βρασιδίου.*

τὰπὶ Θράκης is the well-known phrase for the Thraceward district.

ὅπως ἐγχυτρίεις—for this form of exhortation or command, see Goodwin §§ 271—274. It is especially common in the colloquial language of Aristophanes, and is often combined with the imperative, e.g. *Ran.* 627. There is one instance in Aeschylus (*Prom.* 68), one in Sophocles (*O. T.* 1518), and five in Euripides. *ἐγχυτρίειω* said to

mean to expose an infant in a *χύτρα*, hence = *φανεύω*, also to catch a victim's blood in a *χύτρα*. There may be here, as Mitchell supposes, an allusion to the judicial urn. Mr Green's view is however simpler, that 'put him in the pot' is one of the poet's frequent metaphors from cooking. He compares *Eg.* 745, *ἔψοντος ἑτέρου τὴν χύτραν ὑφειδμένην*, where *χύτρα* is plainly the 'stock-pot' boiling on the fire with the meat in it: and *Eg.* 1136—40, *τούσδ' ἐπίτηδες τρέφεις... κἄθ' ὅταν μὴ σοι τόχην ὄψων ὄν, τούτων ὅς ἂν ἦ παχὺς θύσας ἐπιδεικνύεις*. 'Being plump and fat, he would be a savoury morsel to add to the pot.' Our slang terms to *dish*, or *pot*, suggest themselves: 'up, up, old friend, and pot him' (Rogers): to 'go to pot,' according to Skeat, is a phrase from melting down old metal.

290. ἔπαγε—'lead on,' or 'move on.' *ὑπάγω* is used, as trans. or intr., both of moving on and moving away. This is said by the coryphaeus alone: the chorus, having finished their song, bethink themselves of their judicial duties: see note on 280.

291. ἐβλήσεις τί μοι—sc. *διδόναι*, an awkward ellipse. Blaydes reads *ἐβλήσεις διδόν' ὄν*: Hirschig suggests *παρέχων* instead of *τί μοι ὄν*. But why should either of these readings have been altered?

296. ὦ παππία—so *Pac.* 128: cf. 609. *ἦδιον γάρ*—the *ι* is short in scansion, corresponding to *ἔγωγε νῶν ὀδ'*, 310.

298. οὐκ... εἰ κρέμαισθε—from *κρέμαιμαι* (see Veitch); *Ach.* 946, *εἴπερ... κρέμαιτο*: *Nub.* 870, *εἰ κρέμαιβ γε*.

301. τρίτον αὐτόν—i.e. for his wife and son as well as himself.

304. ἄρχων—cf. 1441, *ὅως ἂν τὴν δίκην ἄρχων καλῆ*, meaning the archon who in each particular court acted as president and *εἰσαγωγεὺς*. If there were no cases to try the court would not sit. See Dict. Ant., *archon* and *dicastes*.

307. νῶν—'for us both,' his father and himself: so 316.

308. πόρον—meaning first *resource*, *ways and means*: the line being probably a tragic parody: cf. Eur. *Herc. Fur.* 80,

νῦν οὖν τίς ἐλπίδ' ἢ πόρον σωτηρίας
ἐξευμαρξίσει;

Then the boy goes on humming some well-known words of Pindar, where *πόρον* means the 'sacred ford of Helle' (Rogers). The passage from Pindar referred to Xerxes crossing the Hellespont. Rogers translates

"Father, if the Archon say
That the court won't sit to-day,

Tell me truly, father mine,
 Have we wherewithal to dine?
 O my father, should not we
 Then in 'Straits of Helle' be?"

309. ἀπαυαί—see 235. The dismal prospect before them makes father and son break out in tragic lamentation.

312. τί με δῆν'...παρέχης—i.e. why didst thou bear me to suffer this cruel fate? lit. 'to give me troubles to tend?' The lines, according to the scholiast, are from the *Theseus* of Euripides, and are spoken by the destined victims of the Minotaur (*Poet. Scen. Frag.* 390). Cobet gives ἴν' ἑμοί κ.τ.λ. to the chorus, and makes the father reply in plain prose, 'to give me the trouble to keep (you);' βόσκειν (sc. σε) being a coarse and contemptuous equivalent of τρέφειν. The infinitive follows as in Plat. *Phaed.* 115 A, μὴ πράγματα ταῖς γυναῖξι παρέχειν νεκρὸν λούειν. This arrangement is generally adopted; still the old one seems to me right, as a mere parody of Euripides. πράγματα βόσκειν sounds like an affected phrase, which would tempt a satirist; it may be partly paralleled by Soph. *Phil.* 313; βόσκων τὴν ἀδηφάγον νόσον. In any case βόσκειν cannot mean 'for my food,' which would require βόσκεσθαι.

314. ἀνόνητον κ.τ.λ.—also from the *Theseus*, where Hippolytus says ἀνόνητον ἀγαλμα, πάτερ, ὀκνοῖσι τεκῶν. In the tragedy the doomed victim was the ἀνόνητον ἀγαλμα. Here, the dicast addresses his wallet, which he sees no prospect of filling, as a useless ornament: cf. *Av.* 503, ὀβολὸν κατεβρόχθισα· κᾶτα κενὸν τὸν θύλακον οἰκαδ' ἀφείλικω. In *Eccles.* 381, the dicast says he was ashamed to look his wallet in the face, when he had come too late and missed his fee. If 313 is to be given to the chorus, this line must be assigned to the boy, who is then carrying his father's wallet.

315. † †—in tragedy we should have αὐ αὐ. πάρα—i.e. πάρεστι. All now join in a concerted lamentation, another parody on tragedy.

317. The lamentations of the chorus being ended, a new scene begins; Philocleon appears at a window, or his voice is heard through some small opening left.

τῆς ὀπῆς—see 352. The windows as well as all other openings were closely barricaded. Blaydes reads *κάπητος*, which is not tempting or necessary.

ἑπακούων—Cobet, followed by Meineke, Holden and Van Leeuwen, reads *ἐπακούων*, as *ὑπακούειν* means to answer a call, or come when called (273), which Philocleon was unable to do. The same question arises on *Νυκτ.* 263, τῆς εὐχῆς ὑπακούειν. As the two passages seem to support one another, I have not altered the usual text. Blaydes adopts *ὄπ' ἀκούων* (Herwerden): cf. *Pac.* 400, ἐλέησον αὐτῶν τὴν ὄπα.

318. οὐ γὰρ οἶός τ' ἔτ' εἰμ' εἶδεν—this may mean that he cannot come out and join them in their song; otherwise the meaning is not plain. Blaydes reads οὐ γὰρ οἶός τ' ἔτ' ἐκβαλεῖν: Van Leeuwen οἶον τ' ἐξάπτειν.

319. ὑπὸ τῶνδ'—pointing to Xanthias and Sosias watching outside.

320. βούλομαι γὰρ—so far as wishes go, he has been longing to resume his duties.

321. ἐπὶ τοὺς καθίσκουσιν—the voting urns; 853: τῷ κάδῳ, *Av.* 1032. For *κακὸν τι ποιῆσαι*, cf. 168.

324. *καπνόν*—see 144: cf. Aesch. *Suppl.* 779, μέλας γενοίμαν καπνὸς κέφεσσι γειτοῶν Διός, τὸ πᾶν δ' ἄφαντος. We have seen (151) that *καπνός* was a slang term of reproach. It was applied to worthless, empty braggarts, such as Proxenides and Aeschines the son of Sellus. Proxenides is called ὁ Κομπασεύς, *Av.* 1226: the name of Aeschines is used as equivalent to smoke in line 459 (see also 1245). He appears to have been addicted to boasting of his imaginary possessions, *Av.* 822.

325. τοῦτον—'that,' see note on 89. ψευδαμάμαξιν—ἀμάμαξιν, according to Lid. and Scott, is a vine trained on two poles: Aeschines is called 'false vine,' because the wood crackled and sputtered loudly in the fire. There is a similar word *Eg.* 630, ἡ βουλή...ἐγένετο ψευδατραφάξιος πλέα: ἀτραφάξιν being a plant called *orach*.

327. τόλμησον—'deign to grant me this boon.' *τολμᾶν*, used of anything done against natural inclination, or requiring an effort of will, here denotes grace, pity, or condescension: *Soph. Trach.* 1070, 1071, ὦ τέκνον, τόλμησον, οἰκτειρὸν τέ με.

328. διατινθαλέω—*διατύρω*, 'red-hot,' according to Hesychius: *διαθέρω*, schol.: Liddell and Scott say 'boiling;'; so *τινθός* and *τινθαλέος*. Two quotations, given by Mr Green, show that *τινθαλέος* is certainly applied to hot liquids. In any case it is a fine mock-heroic word.

329. σπόδιον—'bake me in ashes:' καῦσον ὡς ἐν σπόδῳ, schol.: cf. Plat. *Rep.* 372 C, μύρτα καὶ φηγούς σποδιοῦσι πρὸς τὸ πῦρ: *Pac.* 1131, κἀνθρακίζων τούρεβίνθου τήν τε φηγὸν ἐμπυρεύων.

330. ἀποφυσήσας—σπόδιον suggests the cooking of ἐπανθρακίδες (1127): so Philocleon wishes to be treated like them, to be picked up and have the dust blown off him, and then be popped into hot pickle. See the quotations from Athenaeus given by Rogers, which show that this was the right process; also *Ach.* 670, ἦνικ' ἂν ἐπανθρακίδες ὦσι παρακείμεναι, οἱ δὲ Θασίαν ἀνακυκῶσι, sc. ἄλμην. ἐξάλμη was a mixture of vinegar and brine.

332. λίθον—he prays to be turned into stone, like Niobe (Green), but it must be the stone on which they count the voting-shells.

The λίθος is the ἀβαξ of Ar. *Rep. Ath.* col. 36, l. 29 (p. 248 Sandys), οἱ δὲ ἐπὶ τὰς ψήφους εὐληχότες διαριθμοῦσιν αὐτὰς ἐπὶ τοῦ ἀβακος.

χοιρίνας—so 349: *Eg.* 1332.

334. ὁ ταῦτά σ' ἔργων—if genuine, this is an example of the cognate or 'internal' accusative: it resembles Plat. *Rep.* 473 A, τοῦτο μὴ ἀνάγκαζέ με: Soph. *Phil.* 1242, τίς ἔσται μ' οὐπικαλύσων ταδε; Meineke reads οὐναυθά σ', and is followed by Blaydes. ἔργων is read by Blaydes on the assumption that ἔργω is to *shut out*; ἔργω to *shut in*; for which see Lid. and Scott. τῇ θύρᾳ—so *Eccl.* 420, ἦν δ' ἀποκλήη τῇ θύρᾳ: τὰς θύρας is also read.

335. πρὸς εὔνοιας γὰρ φράσεις—cf. *Plut.* 25, εὔνοιας γὰρ ὦν σοι πυνθάνομαι: Eur. *Iph. A.* 45, πρὸς δ' ἄνδρ' ἀγαθὸν πιστὸν τε φράσεις.

336. ἀλλὰ μὴ βοᾶτε—the warning is repeated, 371. In both cases it is called forth by manifest indications on the part of the chorus of an intention to raise a shout; here of indignation, there of triumph' (Rogers).

337. οὔτοσί—see line 67. πρόσθεν—'in front' of the house; see line 395, when he wakes up. ἕφεσθε τοῦ τόνου—Hdt. ii. 121, 8, ὑπέσθαι τῆς ὀργῆς: Xen. *Agas.* 7, 1, οὐ πόνων ὑφέτο: *Cyr.* vii. 5, 62, τοῦ μέγα φρονεῖν ὑφένται (Madv. § 57, b). τόνος, *temperion*, i.e. vehemence, is said by the scholiast to be a metaphor from (the ropes of) ships: it may, as Green says, come from the strings of a musical instrument, or it may simply mean the raising of the voice, as in Dem. *de Cor.* 317 § 280, ἔστι δ' οὐχ ὁ λόγος τοῦ ῥήτορος τίμον, οὐδ' ὁ τόνος τῆς φωνῆς. Rogers quotes from the *Pastorals* of Longus, πάνυ μέγα καὶ νεανικὸν ἐββα, which is followed by οὐδὲν ὑφελῶν τοῦ τόνου τῆς φωνῆς.

338. τοῦ δ' ἐφέξιν—τίνος ἐνεκεν; (schol.) 'with what pretext?' from ἐπέχω 'to put forward' = ἐπιωχεσίην, Hom. *Od.* cxi. 71. Green

suggests that the meaning is 'with what aim?', from such phrases as *ἐπέχειν τόξον*: al. 'by way of prevention from what?' cf. *ἐπίσχεσις*. *ἔφεξεν* is an adverbial accusative, in apposition to the sentence, like *τινος χάριν*; Bentley suggested *τοῦ δ' ἀφέξων*; 'to exclude you from what?' Dobree *ἐφέξων*, 'to stop,' Blaydes has *τοῦ δ' ἐπίσχεϊν...δρῶν*. *ὦ μάταια*, as Rogers says, seems an expression of incredulity on the part of the chorus.

339. *καὶ τίνα*—*καὶ* is added to complete the metre. The whole line looks like an explanatory note of the line before.

340. *δρῶν οὐδὲν κακόν*—cf. 168 and 322.

342. *χανεῖν*—'to mouth out:' cf. Soph. *Aj.* 1227, *τὰ δεινὰ ῥήματα καθ' ἡμῶν χανεῖν*, said by Agamemnon in a tone of anger and contempt.

Veitch says that *χάσκω* (*χαίνω*) is scarcely used in *classic* prose, but often in *late*, especially 2nd perf. and 2nd aorist. *κεχηρῶς* occurs Plat. *Rep.* 529 B. Aristophanes uses *χάσκω*, *ἐγγάσκω*: *ἐγχανοῦμαι*: *κέχηρα*, *ἐκεχήρη*: *ἐχανον*, *ἐγχανών*. Aeschylus has *ἀμφέχασκε* (*Choeph.* 645). Sophocles *χανεῖν* (*Aj.* 1227), and *χανών* (*Frag.* 449).

Δημολογοκλέων—'Cleon-mob-haranguer.' Mr Green, I believe, takes the right view; that the chorus in their anger use a word ending like Bdelycleon's true name, without reflecting that it casts reproach on their *κηδεμών*, Cleon himself: see also 759. Various unattractive words have been devised to improve the sense; Hermann's *δευολογοκλέων*, 'reviler of Cleon,' and *δημολοχοκλέων*, *porculo insidians* (cf. *βωμολόχος*), are among the best.

343. *περὶ τῶν νεῶν*—party feeling may have been running high at the time about naval expenditure, or the efficiency of the fleet. The chorus declare that their friend's ill-treatment was due to his courage and public spirit. He had perhaps been dragging to light the frauds of certain trierarchs with high connexions. Mitchell points out that, as the expenses of the trierarchy mainly fell on the wealthy citizens, the system caused continual irritation and disagreement between the rich and the poor: cf. *Eccles.* 197,

*ναῦς δεῖ καθέλκειν τῷ πένητι μὲν δοκεῖ
τοῖς πλουσίοις δὲ καὶ γεωργοῖς οὐ δοκεῖ.*

νεῶν is Bentley's conjecture for *νεῶν*, and gives an excellent sense, as Philocleon was just the man to inveigh against the younger generation; see also line 890.

345. *ξυνωμότης*—the young aristocrats, they insist, are plainly in

league against the state. Cleon is always charging his foes with conspiracy, e.g. *Eq.* 235,

ὄσ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσεται,
ὅτι τῆ 'πι τῷ δήμῳ ξυνόμνυτον πάλαι.

See also line 498.

346. ἄρα...ζητεῖν—cf. 648: *Soph. O. T.* 466, ἄρα νῦν...φυγῆ πόδα ρωμῶν. The present inf. is the general construction; so with *καιρός*.

348. πᾶν ἄν ποιήην—'I would do anything:' *Thuc.* v. 100, πᾶν πρὸ τοῦ δουλεύσαι ἐπεξελεθῆν: *Soph. O. T.* 265, ἐπὶ πάντ' ἀφίξομαι: οὐ παντὸς ἀνδρὸς ἐστί, = non cuiusvis contingit.

349. κιτῶ—'to long, crave;' *Pac.* 497, οἱ κιτῶντες τῆς εἰρήνης. διὰ τῶν σανίδων—σανίς is a notice-board whitened with gypsum (=λευκωμα, *album*, *lex ap. Dem. Timocr.* 707 § 23). The σανίδες contained notices of suits about to come on posted near the several courts; see 848. Mitchell quotes various passages from the orators in illustration. μετὰ χοιρίνης—the shell for voting, as in 332.

350. διορύξαι—'break through:' = *Lys.* 720, διαλέγουσαν τὴν ὀπήν, 'picking open.' Meineke and Blaydes read διαλέξαι here, but there seems no need for alteration. It is due to Hesychius, who writes διαλέξαι· διορύξαι: but, as Green says, this is not enough to prove that he had διαλέξαι here.

351. βακίῳ κρυφθεῖς—like Odysseus, who entered Troy in the disguise of a beggar, *Hom. Od.* iv. 245: *Eur. Hec.* 239, οἶσθ' ἦνικ' ἦλθεσ' Ἴλιου κατὰ σκοπὸς δυσχλωρίᾳ τ' ἀμορφος; In like disguise he returned to Ithaca after twenty years: *Od.* xiii. 429: xvii. 202.

352. ὀπῆς—part. genitive, sc. *satis*. οὐδ' εἰ σέριφον—'not even for a midge;' sc. *εἴη*: see note on *κῶν ἄχνην*, 92.

353. ὀπίαν—'he puns on the word *ὀπίας* (which is really derived from *ὀπός*, and signifies a sort of cheese), as though it were derived from *ὀπή*, and signified a creeper through holes. *ὀπός* was the juice of the fig-tree, and was used to curdle or coagulate milk. The cheese made by this process was styled *τυρός ὀπίας*.' Rogers, from whose interesting note this is taken, gives various Greek and Latin authorities for this use of fig-juice, and cites *Hom. Il.* v. 902,

ὡς δ' ὄτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ἰγρὸν ἔον, μάλα δ' ὤκα περιτρέφεται κυκλώντι,

where Paeon is described as stanching the wound of Ares. There may be an allusion to the sourness of the dicast in *ὀπίας* from *ὀπός*, as Green points out. 'He cannot get out through the hole; and he

cannot be as sharp and sour as he would fain be with those brought before him.'

354. ἐπὶ στρατιάς—'on service;' *στρατεία* does not occur in Aristophanes. κλέψας κ.τ.λ.—The nature of the exploit is not clear, unless the spits imply the meat roasting on them, as Rogers takes it. Philocleon however showed the same spirit which he had shown at Byzantium (236); and it is his triumphant escape with his booty which he is reminded of.

355. ἴωσ—this is the only instance given by Veitch of the 2nd sing. imperfect of ἴημι: it is formed as if from ἴω. The 3rd person ἴει occurs Hom. *Il.* i. 479 (Bekk. ἴη). ὅτε Νάξος ἐέλω—one of the first steps in the establishment of the Athenian empire: Thuc. i. 98, 4. Ναξίους δὲ ἀποστᾶσι μετὰ ταῦτα ἐπολέμησαν καὶ πολιορκία παρεστήσαντο, πρώτη τε αὕτη πόλις παρὰ τὸ καθεστηκὸς ἐδουλώθη. The date is variously estimated as 473 or 466 (see Classen).

357. ἦβων...κλέπτειν—he would have suited Falstaff when about to undertake his 'charge of foot;' 'Where shall I find one that can steal well? O for a fine thief, of the age of two and twenty or thereabouts. I am heinously unprovided' (1 *Henry IV.* iii. 3).

ἰσχυόν τ' αὐτὸς ἑμαντοῦ—'I was my own master,' is the rendering which gives the best sense, agreeing with the next line and 1354, 5. ἰσχύω must then govern the genitive like κρατῶ, and other words of mastery: no similar instance is however cited. Liddell and Scott say the phrase=ἰσχυρότερος ἢ ἡ τὰ νῦν, μᾶλλον being implied; but, as Green points out, it would naturally mean 'I was stronger than my (former) self' not 'than I am now.' Taking this view we get 'I was at the height of my strength,' which is not bad.

359. ξὺν ὅπλοις—'under arms,' one of the regular phrases with ξὺν in prose.

360. διαταξάμενοι—Thuc. viii. 104, 3, οἱ δὲ ἄλλοι στρατηγοὶ ὡς ἕκαστοι διετάξαντο: Xen. *Hell.* vii. 1, 20, οἱ σύμμαχοι διαταξάμενοι: the compound implies their *several* posts.

361. σκοπιωροῦνται—from σκοπιωρός (*ὄρα care*): verb and substantive scarcely found in classical Greek.

362. τῷ δὲ δέ—cf. 95: Xanthias and Sosias are meant. Note the dual with plural verb.

363. γαλήν—a tame animal of the *weasel* or *ferret* kind, kept to catch mice: cf. *Pac.* 1150,

ἦν δὲ καὶ πνύς τις ἔσδον καὶ λαγῶα τέτταρα,
εἰ τε μὴ 'ξήμεγκεν αὐτῶν ἡ γαλή τῆς ἐσπέρας.

'For the arrangement ὡςπερ με γαλήν, cf. *Nub.* 257, ὡςπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε' (Green).

365. ἐκπύριξε—'an ἐκπυρίζου?' (Blaydès): but see 1113.

366. ἴως γάρ—time for business to begin: cf. *Ach.* 17, οὕσης κυρίας ἐκκλησίας ἐπιθνήσῃς. μάλλιτιον—diminutive of μέλιττα, a term of endearment: cf. *Plaut. Asin.* iii. 3, 75,

Ph. da, meus ocellus, mea rosa, mi anime, mea voluptas, argentum mihi.....

Le. dic igitur me passerulum, gallinam, coturnicem, agnellum, haedillum me tuum dic esse, vel vitellum.

367. διατραγεῖν—see line 164.

368. Δίκτυννα—*Ran.* 1358, ἅμα δὲ Δίκτυννα παῖς Ἄρτεμις καλὰ τὰς κυνίσκας ἔχουσα' ἐλθέτω. Besides the pun on δίκτυον, the huntress Dictynna might be considered as the patroness of hunting gear. According to one legend, fully given by Rogers, Dictynna was not Artemis, but a Cretan nymph in her train, who to escape from Minos threw herself into the sea. She was saved by a fisher's net, and so received the name of Dictynna, while the height from which she leapt was called Mount Dicte.

369. πρὸς ἀνδρός—cf. 1014, πρὸς ὁμῶν: *Ran.* 534, ταῦτα πρὸς ἀνδρός ἐστι νοῦν ἔχοντος. ἄνοντος—'working his way:': ἄνω=ἀνώ: *Eur. Andr.* 1132, ἀλλ' οὐδὲν ἦεν. For the construction with ἐς, cf. *Hēr.* 742, ἐπὶ μηλόσπορον ἀκτὰν ἀνύσαιμι.

370. ἔπαγε—*Eur. Hēr.* 1194, ἐπήγε κέντρον πῶλοισι.

371. μὴ βοᾷτε—see line 336. The middle τηρούμαι occurs again in line 1386.

373. ᾧ τῶν—*Soph. Phil.* 1378, ᾧ τῶν, διδάσκου μὴ θρασύνεσθαι κακοῖς: *Eur. Bacch.* 802: *Dem. Ol.* i. 16 § 36: common in Aristophanes and Plato. The derivation is disputed: the best view seems that τῶν is an old form of τῷ, τόνη=σύ. It is found with a dual *Plut.* 66, ᾧ τῶν ἀπαλλάχθησαν ἀπ' ἐμοῦ.

γρύξῃ—if he utter a sound: *Ran.* 913, γρύξοντας οὐδὲ τοῦτ'. γρύξω is from γρύ (see Liddell and Scott): *Plut.* 17, ἀποκρυνόμενος τὸ παράπαν οὐδὲ γρύ.

374. δακεῖν τὴν καρδίαν—cf. 286: *Nub.* 1369, τὸν θυμὸν δακῶν. τὸν περὶ ψυχῆς δρόμον—*Hom. Il.* xxii. 161, ἀλλὰ περὶ ψυχῆς θέον Ἔκτορος ἰπποδάμοιο, where Achilles is pursuing Hector round the walls of Troy. Mitchell compares *Hdt.* viii. 74, ἀτε περὶ τοῦ παντὸς ἤδη δρόμον θέοντες: ix. 37, τρέχων περὶ τῆς ψυχῆς: *Plat. Theaet.* 72 E,

πολλάκις δὲ περὶ ψυχῆς ὁ δρόμος. Other instances of the metaphor are given by Stein on *Hdt.* vii. 57.

377. μὴ πατεῖν—*Soph. Ant.* 745, τιμὰς γε τὰς θεῶν πατῶν: cf. *Hom. Il.* iv. 157, κατὰ δ' ὄρκια πιστὰ πάτησαν.

378. τοῦν θεοῖν—the manuscripts have ταῦν θεῶν or τῶν θεῶν. τοῦν θεοῖν according to Cobet is the only right dual form whether feminine or masculine. Demeter and Persephone are meant. The chorus imply that they will charge Bdelycleon with violating the mysteries of Eleusis; then instead of μυστήρια they say ψηφίσματα, the sanctity of the ψηφίσματα being their own dearest charge.

380. Διοπεΐθης—the scholiast here says that Diopieithes was a βήτωρ, possessing παράστημά τι μανιώδες, 'a kind of frantic courage.' Philocleon is exhorted to inspire himself with his reckless spirit: cf. *Ach.* 483, πρόβαινε νῦν, ὦ θυμέ οὐκ εἰ καταπιῶν Εὐριπίδην; A Diopieithes is named *Eg.* 1085 as being κυλλός, and the scholiast adds that he was Νικίου ἐταῖρος: while ὁ μέγας Διοπεΐθης (*Av.* 988) appears to be a χροσμολόγος.

381. ἄγε νῦν—see 211. ἐσκαλαμάσθαι—from κάλαμος in the sense of a fishing-rod: *Theocr.* xxi. 42, ἐκ καλάμων δὲ πλάνον κατέσειον ἔδωδάν.

382. κἀνάσπαστον ποιεῖν εἴσω—Aristophanes transfers to the angler's art a phrase which Herodotus often uses of people who are 'removed to the interior;' e.g. iv. 204, τοῦτους ἐκ τῆς Αἰγύπτου ἀνασπάστους ἐποίησαν παρὰ βασιλέα: see Stein on iii. 97, τοὺς ἀνασπάστους καλεομένους.

383. πρηνέδη—cf. 877: *Ach.* 180, στιπτοὶ γέροντες, πρηνιοί.

385. πῶσινος—a poetic word, always with dative. It is used by Herodotus, and three times by Thucydides (ii. 89, 4: v. 14, 2: vi. 2, 6), but is not found elsewhere in Attic prose.

ἦν τι πάθω—'if any thing happen to me,' *si quid mihi acciderit*; the usual euphemism: *Thuc.* iv. 38, 1, ἐφηρημένος ἄρχειν εἰ τι ἐκεῖνος πάσχοιεν: *Eur. Iph. T.* 753, ἦν τι ναῦς πάθῃ. Rogers collects other less usual phrases, such as εἰ τι γένοιτο (or συμβαίῃ) περὶ αὐτῶν (*Plutarch*); he shows that they were commonly used even in formal documents like wills. Similarly we have ἐάν τι συμβῆ ποτέ, meaning any misfortune, *Dem. Lept.* 472 § 50, where see Sandys' note.

386. ἀνελόντες—see 330: in the middle commonly used of taking up the dead for burial, which seems to be the meaning here: so ἀναιρεῖν *Xen. Anab.* vi. 4, 9. θείναι—infinitive for 2nd person imperative. The construction is common in Homer, and is found in the tragedians and in Attic prose: there is only one instance in

Thucydides (v. 9, 5). Note that the subject is in the nominative: but when the infinitive represents the 3rd person imperative, the subject is in the accusative (Goodwin § 784). Bentley proposed *μέμνησθ'* for *μανθάνει'* in the line before, to govern the infinitive.

δρυφάκτους—see note on *κιγκλίδι*, 124.

387. *καθία*—so *ἀφίει* (428): *Pac.* 159, *Iei.*

388. *ἀπευξόμενος*—‘after first praying.’ Aristophanes often introduces prayers and supplicatory hymns. When Aeschylus and Euripides are contending for the tragic throne, Dionysus offers incense and prayer, and says to the poets *εὐχεσθε θεὸν καὶ σφῶν τι πρὶν τᾶπη λέγειν* (*Ran.* 885). Dicaeopolis too inaugurates his truce with prayer and procession (*Ach.* 237).

389. *ὁ Λύκος*—Lycus was the son of Pandion. He had a chapel and statue near one of the courts, which is stated to have been called *τὸ ἐπὶ Λύκῳ δικαστήριον*. Philocleon accordingly appeals to him as the tutelary god of the jurymen, whose neighbour and patron he vouchsafed to be: see also 819. Van L. points out that a wolf was the symbol of a guilty suppliant, and considers that there was an *ἥρωον* ‘prope singula dicasteria Athenis, ubi colebatur Lycus, lupi speciem referens.’

κεχάρησαι—a solitary instance of the indicative of this form: the participle occurs Eur. *Iph. A.* 200 (in a chorus) and in an Homeric hymn; also Theocr. *Id.* xxvii. 20. Another form is *κεχαρμένος*, Eur. *Or.* 1122 etc.

391. *γόνυ*—see 262. *ἐπίτηδες*—*Eq.* 893, *τοῦτό γ' ἐπίτηδες σε περιήμπεσχεν, ἢ ἀποπνίξει*.

392. *παρὰ τὸν κλάοντα καθῆσθαι*—this sounds like a proverbial expression, ‘to take the beaten side,’ the converse of *μετακυλιῶναι αὐτὸν εἰς πρὸς τὸν εὖ πράττοντα τοῖχον* (*Ran.* 536). As Mr Green points out, tears and wailings were thought out of place and displeasing at shrines and temples, but Lycus seemed to prefer them.

393. *τὸν σαντοῦ πλησίωχρον*—we have *αἱ πλησίωχροι πόλεις αὐτῶν*, Thuc. iv. 79, 2, but the construction of *αὐτῶν* there is not certain. It may be possessive; Rutherford ejects the word. *οἱ πλησίωχροι τοῦτοις* is read, Hdt. iii. 97, in a paragraph which Stein marks as spurious. Usually *πλησίωχρος* is used without a case.

395. Bdelycleon is at length awake. He calls to the slave on guard. For *εὐτος*, see line 1. *ἐγκυκλιώται*—‘has encircled me:’ Eur. *Bacch.* 292, *μέρος τι τοῦ χθόν' ἐγκυκλουμένου αἰθέρος*; Plut. *Tib. Gracch.* 5, *τὸ πᾶν ἐγκυκλουμένων στρατεύμα*.

397. ὦ μαρτύρατε—Sosias in alarm rushes forward and tries to scare Philocleon back with shouts. Porson proposed ὦ μάρ' ἀνδρῶν, to avoid the anapaest after a dactyl; so Meineke and Blaydes. οὐ μὴ καταβῆσαι;—this is undoubtedly a strong form of prohibition. Its explanation is not so certain, nor even if it should be printed in an interrogative form. Elmsley's view, which was generally accepted, was that it meant 'will you not *not* come down?' i.e. 'will you not stop coming down?' This theory has however of late been much called in question: see Goodwin, *Appendix* II.

398. κατὰ τὴν ἑτέραν—sc. θυρίδα according to some: but the scholiast's explanation, διὰ τοῦ ἑτέρου μέρους, is better. ὄδον, if anything, is understood. Rogers compares τὴν πρώτην, τὴν ταχίστην and the like. Such feminine phrases are common; e.g. ἐξ ἐναντίας etc. Some substantive was originally implied, but it is not always easy to say what substantive.

ταῖσιν φυλλῶσι—here 'boughs;' what they were is explained in the next line.

399. πρόμνη ἀνακρούσθαι—without πρόμνην, Thuc. vii. 38, 1: 40, 2. πρόμνην κρούσθαι, id. i. 51, 1 etc. (πρόμνη is the Attic prose form; πρόμνη Ionic metri grat.: Soph. *Phil.* 481.) εἰρησίωναις—'harvest branches;' *Eq.* 729. They were olive-boughs wreathed with wool, and adorned with harvest emblems; which after being carried in procession, were placed above the door; see *Dict. Ant. Pyanepsia* and *Thargelia*.

400. The slaves begin to drag Philocleon up again; see 381. Rogers thinks that he drops to the ground, and so falls into their hands; but εἶσω ἀγεσθαι seems to correspond rather to ἀνάσπαστον ποιεῖν εἶσω. τῆτες—because the dicasts were appointed for a year (661).

401. Σμικυθίων κ.τ.λ.—Richter points out that the names are those of jurymen 'qui iudicando victum quotidianum parant, quos iudicare iuvat et condemnare.' Thus Τισιάδης comes from τισασθαι: Φερέδειπνος reminds us of ὄπθθεν γε δείπνον ἔσται, line 311: Χρήμων suggests a miser: while Σμικυθίων is concerned with σμικρός and applies to those 'qui et corporis forma et animo pusilli maiores quosque aggrediuntur et mordent (cf. 258).' The last idea at any rate seems fanciful: Σμικυθίων is a name which occurs *Eccl.* 46: Σμίκυθος, ib. 293: Σμικύθης, *Eq.* 969.

403. εἰπέ μοι—connected with a plural, like ἀγε, 211: so *Ach.* 318, 328. κινεῖν—*Eur. Med.* 98, μήτηρ κινεῖ κραδίαν κινεῖ δὲ χόλω.

404. ἦνπερ—sc. κινούμεν: Soph. *Aj.* 1043, γελῶν ἢ δὴ κακοῦργος. For ὄργισθη τὴν σφηκιῶν cf. 223 sq., also 425.

406. τοῖξέθυμον—so 455: cf. Eur. *Bacch.* 671, where τοῖξέθυμον is used as a substantive: we have a similar word δευκαῖρδιοι, 430.

κολαζόμεσθα—see note on 244: κολάζονται occurs Plat. *Protag.* 324 C, the only other Attic instance of the middle present in Veitch.

407. ἐντέτατ' ὄξῳ—i.e. ἐντέταται: the sting is ready, like a bow stretched or bent for shooting: Eur. *Symph.* 745, τόξον ἐντείνοντες. The metre is halting, and the predicate ὄξῳ awkward; there may therefore be some error in the text. Meineke reads ἐντετάμεθ' in middle sense: Eur. *Iph. A.* 550. Ἔρωσ τόξ' ἐντείνεται. Blaydes has ἐκτετάσθω, omitting ὄξῳ, which makes good sense and improves the metre: so Van L. The corresponding line is 467.

408. βάλοντες—read by nearly all editors. The boys are to throw off their outer garments and run with all haste to Cleon. λαβόντες is retained by Rogers, who translates

'Children, hold these garments for us: then away with all your speed.'

'The chorus,' he says, 'are preparing for the fray, and they throw their upper mantles to the linkboys, just as in *Thesm.* 568 the woman stripping for the fight flings her garment to Phillista, with the words λαβέ θοιμάτιον, Φιλίστη.' So schol. cited by Richter, ἀποδυσάμενοι διδώσι τοῖς παιδιοῖς τὰ ἱμάτια, ἵνα ὀρχήσωνται εὐκόλως. This view can scarcely be right; as the participle, in the absence of a word like εἶτα, must go closely with θεῖτε. Richter, who retains λαβόντες, takes it to mean 'collectis vestibus,' like ξυστειλάμεναι θαμάτια, *Eccl.* 99. But λαβόντες cannot mean 'tucking up.' Blaydes reads θαμάτι' ἀποδύντες.

412. κἀπολούμενον—'aegre desideratur adverbium κάκιστα,' says Van Leeuwen: cf. *Ach.* 778, etc.: so κακῶς *Ach.* 865 and 952 etc.

415. κεκράγετε—Cobet, *Var. Lect.* p. 83, maintains that κεκράγατε is the proper form: the same question arises on κεχρήνετε (*Ach.* 133).

416. ὡς τοῦδ'—this half-line is now rightly given to Bdelycleon; it used to be printed as part of what the chorus says. ὡς implies 'understanding that;' as in a similar passage, *Ach.* 335, ὡς ἀποκτενῶ, κέκραχθ': so *Nub.* 209 etc. τοῦδ' is a necessary correction for τόνδ', the accusative being inadmissible with the middle μεθίσθηαι: *Ran.* 830, οὐκ ἂν μεθείμην τοῦ θρόνον: see also line 434.

417. ταῦτα δῆτ'—cf. *Thesm.* 705,

ταῦτα δῆτ' οὐ δευὰ πράγματ' ἐστὶ καὶ περαιτέρω;

418. Θεῶρου—see line 42. Θεοιστεχθρία is formed from θεοῖς

ἐχθρός as if that were one word: so καλοκαγαθία (Dem. etc.). Blaydes considers that it should be written as two words: so νοῦν ἐχόντως Plat. legg. 686 E.

419. πρόστηκεν—used like προστάτης of the head of a party: Thuc. ii. 65, 5, προσστη τῆς πόλεως: *Ran.* 569, ἔθι δὴ κάλεσσω τὸν προστάτην Κλέωνά μοι. For ἡμῶν Richter retains the manuscript reading ὑμῶν, and supposes the verse to be addressed to the audience.

421. Φιλίππων—cf. *Av.* 1700, βάρβαροι δ' εἰσὶν γένος Γοργίαί τε καὶ Φιλίπποι. Van Leeuwen supposes that this Philippus was a pupil of the well-known Gorgias of Leontini, and is therefore here called his son. ἐν δίκῃ—ἀπὸ τοῦ δικάζοντες, says the scholiast, and the double meaning may be intended; the phrase usually being equivalent to δίκαιος, as in 508.

422. αἰθῆς—the manuscripts have αἴθης, a common copyists' error, or αἰτῆς. Meineke and Blaydes prefer αἰτοῖς: Dindorf αἰτίκ'. πᾶς—with imperative, as in *Ach.* 204, τῆδε πᾶς ἔπου etc. ἐπίστρεφε—a military word, active or neuter; cf. ἐπιστροφή. 'Wheel: draw stings: charge!' is the order given.

423. ἕξειρας—*Eq.* 378, τὴν γλῶτταν ἐξείραυτες: *Ach.* 1006, τοὺς στεφάνους ἀνείρετε.

424. ξυσταλείς—'compact, in close order;' *Lys.* 1042, κομῆ ξυσταλέντες: in Eur. *Iph. T.* 295 it means cowering or crouching together: cf. also *Eccl.* 486, ξυστειλάμενοι θαμάτια, which Blaydes and Lid. and Scott think may be meant here. ἐμπλήμενος—so 984; 1127: *Eccl.* 56: it is 2nd aorist from ἐπλήμην: see lines 911, 1304.

425. σμήνος—*Nub.* 297, μέγα τι θεῶν κινεῖται σμήνος αἰδαῖς.

426. τοῦτο μέντοι—cf. *Ach.* 315, τοῦτο τοσπος δεινὸν ἦδη.

427. ἐγκεντρίδας—i.e. their stings (κέντρα). The word means a goad, a spur, and a stylus for writing. The last meaning may be here alluded to, as being a dicastic weapon.

428. ἀφεία—see 387.

429. τὰς χελώνας—we have a significant comment on this threat in line 1292. Van Leeuwen points out that, in sentences with two accusatives, the object (here χελώνας) almost always comes first; e.g. *Lys.* 763, ἡμᾶς δ' οὐκ αἰε ποθεῖν ἐκείνους; where ἐκείνους is the subject and ἡμᾶς the object. *Eq.* 209 is an exception. See however the *American Journal of Philology* xiv. 4, p. 497, where Prof. Gildersleeve shows that this is over-stated. For the genitive construction cf. Plat. *Euthyd.* 274 A, μακαρίζω ὑμᾶς τοῦ κτήματος: see also 1292 and 1450.

433. *Μίδα*—the name of a Phrygian slave. Richter suggests that *Μασωντίας* may come from *μασάσθαι*.

434. *μεθήσθε*—sc. *αυτοῦ* (416). Blaydes and Van Leeuwen prefer *μεθήτε*, sc. *αυτόν*, comparing 437.

435. *εἰ δὲ μή*—i.e. if you disobey. *ἐν πέδαις κ.τ.λ.*—*ἀντὶ τοῦ δεσμευθέντες οὐδὲν μέλλετε φαγεῖν* (schol.).

436. *πολλῶν...ψόφον*—the scholiast gives the proverb,

πολλῶν ἐγὼ θρίων ψόφου ἀκήκοα,

applied to noisy and empty threats. Van Leeuwen observes that meat was often cooked in a wrapper of fig-leaves, 'itaque Athenis hic crepitus minime raro audiebatur.' *ἀκούσας εἶδα* may be 'I remember to have heard,' a common and regular construction, or possibly *ἀκούσας* is to be taken by itself.

The slaves come on the stage, and Philocleon is again seized.

437. *ἔν...παγήσεται*—i.e. *ἐμπαγήσεται*: so *Ach.* 295, *κατὰ σε χῶσομεν τοῖς λίθου*: *Nub.* 792, *ἀπὸ γὰρ ὀλοθῆμαι*.

The chorus now attempt to rescue Philocleon, but without success.

438. *ὦ Κέκροψ...δρακοντίδῃ*—Philocleon calls on Cecrops, the founder and tutelary hero of Athens. Cecrops was represented with a serpent's coil instead of legs. This in some way signified the indigenous origin of the Athenians. See Paley on Eur. *Ion* 22: ib. 1163,

*κατ' εἰσόδου δὲ Κέκροπα θυγατέρων πέλας
σκέλαισιν εἰλίσσονται.*

So Ovid, *Met.* ii. 555,

*virginibusque tribus gemino de Cecrope natis
hanc legem dederat:*

where *gemino* means 'two-formed.'

Blaydes cites (Dem.) *Επίτομή*. 1398 § 30, where the two-fold shape is said to imply the wisdom (*σύνεσις*) of a man, and the prowess (*ἀλκή*) of a serpent.

For *πρὸς ποδῶν* cf. *Av.* 66, *τὰ πρὸς ποδῶν*: such phrases as *πρὸς πατρός*, *πρὸς αἵματος* etc. may be compared.

In this line there is perhaps an allusion to the Dracontides of 157.

440. *ὄς ἐγώ*—i.e. whom I used to punish freely. *τέτταρ' ἐς τὴν χόλυκα*, 'four to the quart,' seems a proverbial phrase, as we might say 'twelve to the dozen;' *τέτταρα* being cognate accusative with *ἐλάειν*.

The words have given rise to much discussion, with no very satisfactory result. The scholiast says that κλάειν is put instead of πέτρειν 'to bake;' and that four large loaves, or eight small ones, were made of a χοῦνις of flour. 'Hinc sensus erit, quos docui largo fletu lacrymari' (Blaydes). Van Leeuwen thinks that the slaves were put on short commons, 'quatuor in singulas choenices.' A χοῦνις was a proper day's allowance for each servant (Thuc. iv. 16, 1), whereas here it served for four. But would not this require τέτταρας? Most commentators detect a further allusion to χοῦνις in the sense of the *stocks*, in which these slaves had suffered; cf. *Plut.* 276.

441. τῆ γῆρα—Soph. *Scyriæ* (Fragm. 500), πάντ' ἐμπέφυκε τῆ μακρῆ γῆρα κακά: cf. Eur. *Phoen.* 538.

442. δηλαδῆ—so *Eccl.* 1157: Blaydes gives other instances. Cobet proposes δηλα δ', *ei*: Blaydes suggests δηλά γ', *ei*: *ei* being often thus used to express indignation or wonder, e.g. 406, 503. τοῦτω—Xanthias and Sosias. Note the dual with a plural verb and participle, an irregularity which is the rule rather than the exception.

443. πρὸς βίαν—so 1080: *Ach.* 73, πρὸς βίαν ἐπινομεν. The active χαροῦσθιν is a rare instance.

444. ἐξωμίδων—vests worn by slaves which left the right arm and shoulder bare: Xen. *Mem.* ii. 7, 6, Μεγαρέων δ' οἱ πλείστοι, ἐφη, ἀπὸ ἐξωμυδοποιίας διατρέφονται (Blaydes).

445. κυνῆς—sc. ἡμπόλα. κυνῆ was a skin cap such as Laertes wore for gardening (Hom. *Od.* xxiv. 231): cf. *Nub.* 268. καὶ τοῦς πόδας—This is a good instance of the Greek tendency to put the second clause of a relative sentence in demonstrative form. We should rather say, 'and how he used.' Such sentences as Thuc. iv. 67. 1, ἐν ὀρύγματι ἐκαθέζοντο ὅθεν ἐπλῖνθευον τὰ τεύχη καὶ ἀπέειχεν οὐ πολὺ, are common. They are not rightly explained by saying that the relative is understood; on the contrary a demonstrative is often expressed. There is therefore no need here for Dindorf's conjecture χῶς, and even if there were, as Blaydes says, 'dicendum fuisset potius οὐδ' ὡς.'

446. βιγῶν—infinitive of βιγῶ, which has generally an irregular contraction into ω, φ, instead of ου, οι: *Ach.* 1146, βιγῶν: so *Av.* 935 (βιγῶν however has good authority *Nub.* 442; so Plat. *Rep.* 440 C, and Xen. *Cyr.* v. 1, 10). A similar peculiarity is sometimes found in ἰδρῶς; see Veitch. πεινάω, διψάω, ζῶω and χράω, χράομαι are also contracted irregularly.

447. οὐδ' ἐν ὀφθαλμοῖσιν—Blaydes cites Eur. *Cresph.* (Fragm. 458), αἰδῶς ἐν ὀφθαλμοῖσι γίγνεται, τέκνον, and other passages.

449. τοὺς βότρυς—'Anglice, those bunches of grapes.' 'De articulo cf. 450 et ad *Nub.* 179' (Blaydes): so τῆς 471.

450. προσαγαγών—'the culprit was tied up to an olive-tree, and received such a thrashing as any one might envy' (Green). For εἰ κἀνδρικῶς, cf. 153.

451. ἦσθ' ἄρα—'you, it seems, are' or 'you are, after all, ungrateful:' see note on line 3.

452. ἄνες με καὶ σὺ καὶ σὺ—addressing the slaves separately in turn, hence the singular: cf. *Nub.* 935, ἀλλ' ἐπίδειξι μὲν τε...σὺ τε. For *anes* Cobet proposes *ἀφες*, as in 448. *anes* is 'loose me,' and does not need alteration.

453. τούτων—'for this,' with *δικην*: Soph. *El.* 538, τῶνδ' ἐμοὶ δώσειν *δικην*: *Eg.* 923, δώσεις ἐμοὶ καλὴν *δικην*. τούτω, meaning the two slaves, is suggested by the scholiast and read by Van Leeuwen, and Blaydes says 'reponendum forsan.' It involves an abrupt and awkward transition to the second person, ὡ' εἰδήθ'.

455. δικαίων—Bentley would write *δικαστῶν*, 'justices' instead of 'just.' Blaydes says 'ambigue dictum, ut ἐν *δικῇ*, 421.' βλεπόντων κάρδαμα—i.e. with a sharp and biting look; *Ach.* 254, βλέπουσα θυμβροφάγον: *Eg.* 631, ἐβλεψε νᾶπυ: *Pac.* 1184, βλέπων ὄπιν, of *vinegar aspect*, as Salanio says: cf. 847, 900: also *Aesch. Sept.* 53, λέοντων ὡς Ἄρη δεδαρκῶτων.

The chorus now make another attack on the house, and are met by Bdelycleon and the slaves with sticks and smoking firebrands.

456—462. In the arrangement of this passage the principal part should certainly be assigned to Bdelycleon, as in 152 sq. The only doubt is whether 460 should be given to the son and the two next lines to the slave or vice versa. On the one hand the tone of exultant satisfaction suits Bdelycleon well; and the singular *διέφυγες* (461) is best addressed to him. On the other hand there is force in Blaydes' objection, 'utique non servo convenire haec videntur, quid enim servis cum Philoclis carminibus?'

457. καὶ σὺ—to the other slave, who has a firebrand; Xanthias has a cudgel. τῷφε—'as if they were actual wasps or bees:' Verg. *Georg.* iv. 230, fumosque manu praetende sequaces. For the active τῷφω see 1079: so Dem. *Pantaen.* 977 § 36, ἂν τῷφῃ τις.

458. οὐχὶ σοῦσθ';—Blaydes reads σοῦσθε σοῦσθ', as imperative; see 209. τοὺς σφῆκας ἀπελαύνουσι σοῦσθε λέγοντες, schol. οὐκ ἐς κόρακας—*Ran.* 607, οὐκ ἐς κόρακας; οὐ μὴ πρόβριτον;

459. προσθεὶς Αἰσχίνην—Aeschines son of Sellus was called *καπνός*; see 325. He is here called the son of Σελ(λ)άρτιος, which the scholiast connects with σέλας: 'son of Blazius' (Green).

Bdelycleon and the slaves at length beat and smoke off the assailants, keeping Philocleon in their hands.

460. ἄρ' ἐμῆλλον—i.e. 'I thought, or knew, we should'; *Ran.* 268, ἐμῆλλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοῦξ; *Ach.* 347: *Nub.* 1301, ἐμῆλλον σ' ἄρα κινήσειν: cf. *Soph. Phil.* 446, ἐμῆλλ', 'of course, he is bound to (be still alive).' Blaydes considers that ἄρα must be interrogative; but see Lid. and Scott on its poetic use.

462. τῶν μελῶν—*Hom. Od.* xxii. 403, βεβρωκῶς βοός. Van Leeuwen says that the word is intentionally ambiguous, suggesting limbs as well as lyrics, hence βεβρωκῆτες. Φιλοκλέους—*Thesm.* 168, Φιλοκλέης αἰσχρὸς ὢν αἰσχρῶς ποιῶ. The usual account of Philocles is that he was a tragic poet, son of the sister of Aeschylus. The 'hoopoe of Philocles,' *Av.* 281, is an allusion to a tetralogy on the house of Pandion; cf. *ib.* 1295. The scholiast on the *Birds* however says that the object of Aristophanes' satire was another Philocles, a comic writer, and that he was Aeschylus' nephew. In any case his harsh rough strains are here supposed to engender a corresponding temper in the hearers; cf. 384: *Ach.* 484, οὐκ εἶ, καταπιῶν Εὐριπίδην; We might say 'if they had been trying his compositions.'

463—470. Both sides now resting after the struggle, the chorus inveigh against the encroachments of aristocracy and the approach of tyranny.

463. αὐτόδηλα—*Aesch. Theb.* 848, τὰδ' αὐτόδηλα.

466. πόνυρ πονηρῆ—'wretched rascal'; *Lys.* 350, ὦνδρες πόνυρ πονηροί. Van Leeuwen gives a number of similar alliterations. κομηταμνία—'long-haired (haughty) Amynias:' see 1317, ἐπὶ τῷ κομᾶς; cf. *Hdt.* v. 71, ἐπὶ τυραννίδι ἐκόμησε. For Amynias see line 74.

469. εὐτράπελον—only here in Aristophanes. It means 'ready,' or 'persuasive and plausible'; ἀπολογία πικρανὴν καὶ εὐτετραμμένην (schol.): cf. *Thuc.* ii. 41, 1, εὐτραπέλωσ. In *Pind. Pyth.* i. 178: iv. 186, the word has a bad sense, 'deceitful.'

471. ἔσθ' ὄπως—I have followed Blaydes in adopting ἄν ἐκ for ἄνευ: 'constat enim in huiusmodi clausula post ἔσθ' ὄπως, saltem apud comicum scriptorem, requiri particulam ἄν: cf. e.g. *Av.* 628, οὐκ ἔστιν

δπως ἀν...ἀφειμην.' ἐκ also gives an admirable sense; cf. 686: so Thuc. i. 120, 3, ἐκ πολέμου πάλιν ξυμβῆναι, etc.

The optative without ἀν might however be retained, if admissible in Aristophanes, and would mean 'could we possibly?' The construction occurs undoubtedly in tragedy, e.g. Eur. *Alc.* 52, ἐσθ' οὖν δπως ἄλκῆστις ἐς γῆρας μόλοι; where, as Paley says, the idiom is the same as the more common οὐκ ἐσθ' ὅπως λέξαιμι, etc., for which see Aesch. *Prom.* 292: *Ag.* 620: *Chocph.* 172. See Goodwin § 241; also the Appendix to Jebb's *Oed. Col.* Whether direct or indirect the optative is 'dubitative,' e.g. *O.C.* 1172, καὶ τίς ποτ' ἐστιν ὃν γ' ἐγὼ ψέξαιμι τι; 'who is there whom I could possibly object to?' The subjunctive on the other hand, ib. 170, ποῖ τις φροντίδος ἔλθῃ; suggests a practical question, and implies real deliberation.

κατοξείας—κάτοξιν is an unusual word, applied by medical writers to acute disease. Blaydes suggests τῆς μάλ' ὀξείας, or τῆσδὲ γ' ὀξείας. The article ought to be kept in any case, as it gives the idea of 'your' or 'that.'

473. ἀλλήλοισι—cf. Hdt. i. 86, πᾶσι τυράννοισιν ἐς λόγους ἐλθεῖν.

474. σοῦς—i.e. σοὶ ἐς: *Thesm.* 624, τίς σοῦσι συσκητήτρια;

475. ξυνὸν Βρασιδα—see 288. Like other young aristocrats, Bdelycleon is charged with Spartan leanings, and imitating Spartan ways. κρόσπεδα στεμμάτων—'hems or borders of wool,' *lanææ fimbriæ*, is the usual translation. Bdelycleon wore the Laconian τρίβων, a short woollen cloak; cf. Plat. *Protag.* 342 C, βραχείας ἀναβολὰς φοροῦσιν, of Laconian imitators. The κρόσπεδον was the end or corner=*lacinia*, Dict. Ant. For στεμμάτων cf. Eur. *Or.* 12, στέμματα ξήρασ', where the word means threads.

476. ὑπήνην—the moustache (μύσταξ), or moustache and imperial. The Athenians generally kept the hair and beard closely trimmed; while long hair at Sparta was a sign of freedom.

478. νῆ Δι' ἦ—so 209. ἐκοτήναι—'to renounce, give up;' e.g. ἀρχῆς, Thuc. ii. 63, 1: iv. 28, 2: ἀπάντων τῶν ὄντων, Dem. *pro Phorm.* 959 § 50.

479. ναυμαχεῖν—'face such a broadside of troubles' (Green). ὀσημέραι occurs again *Plut.* 1006.

480. οὐδ' ἐν σελίγῃ—parsley and rue, according to the scholiast, were planted ἐν τοῖς λεγομένοις περικήποις, 'at the edges of garden-plots.' The proverb therefore means 'you are scarcely at the beginning of your troubles,' or of the task you undertake. As Van Leeuwen says, the explanation seems devised to fit the proverb; at any rate we have no other passage to support it.

Note that οὐδέ...οὐδέ is not equivalent to οὔτε...οὔτε. The sense is 'nor is it as yet even in the parsley or the rue:' cf. e.g. Thuc. i. 142, 2, *καὶ μὴν οὐδ' ἡ ἐπιτελῆσις οὐδέ τὸ ναυτικὸν αὐτῶν ἀξίον φοβηθῆναι*, 'nor indeed is their hostile occupation or their naval power worth your fear.'

481. *παρεμβαλοῦμεν*—cf. Ar. *Rhet.* iii. 14, 9, *παρεβάλλειν τῆς πενηκονταδράχμου (ἐπιδείξεως) αὐτοῖς*: Prodicus, whenever his audience were induced to be drowsy, would 'throw in' or 'slip in' a taste of his best and most expensive lecture (see Cope in loc.). *τριχουίνων*—'of our three-quart words': the scholiast explains this by *εὐτελών*, adding that one Archippus is here derided for using such vulgar and common words in poetry. Something 'big and capacious' is rather intended; cf. *Pac.* 521, *ῥῆμα μυριάμορον* (Green). The chorus mean that they can match Bdelycleon's words, such as *κατοξείας, ἐκστηναι, ναυμαχεῖν*.

482. *ἀλλ' ὅταν*—see 193. *ξυνήγορος*—see note on τὸ *ξυνήγορικόν*, 691.

483. *καταντλή*—'pours down on your head,' 'overwhelms you with': Plat. *Rep.* 536 B, *φιλοσοφίας ἐτι πλείω γέλωτα καταντλήσομεν*: ib. 344 D, *ὡσπερ βαλανεύς ἡμῶν καταντλήσας κατὰ τῶν ὕτων ἀθρόον καὶ πολλὸν τὸν λόγον. ξυνωμότας*—'a pack of conspirators'; cf. *Eq.* 628, *ξυνωμότας λέγων πθανώταθ'*. Cobet and others would read *ξυνωμότην*, but it spoils the line. A conspirator must have associates.

484. *ἀπαλλαχθεῖτε*—so *σωθεῖμεν Ran.* 1448: Eur. *Hel.* 815. Van Leeuwen reads *ἀπαλλαγεῖτε*, and Blaydes says 'solemnis forma Attica est, altera potius Ionica.' Veitch says, 'in Attic poetry the 1st aorist passive is used more frequently than the 2nd aorist by Soph. and Eur. The 2nd aorist is always used by Aeschylus; generally by Aristophanes.'

485. *ἢ δέδοκται μοι*—this naturally means 'or is it my determination?' i.e. am I to make up my mind to it?; though it might be strained to mean 'is it determined for me?' Green adopts Bergk's *σοι*, addressed to the leader of the chorus. *οὐ δέδοκται*, 'it is not my pleasure,' is adopted by Reiske and Richter, but 'non ex filii arbitrio haec res pendet' (Van L.). Blaydes suggests *ὡς* 'since I am resolved,' which would give a good sense. *δέρεσθαι καὶ δέρειν*—cf. *Ran.* 861, *δάκνειν δάκνεσθαι*.

487. *ὅστις κ.τ.λ.*—'when you thus set out to establish a tyranny over us:' *ὅστις* refers to *σου* implied.

489. *ἦν τε...ἦν τε*—note the alternative use of *τε, τε*: Eur. *Iph. A.* 56, *δοῦναι τε μὴ δοῦναι τε*: so *εἶτε...εἶτε* and *τε...καὶ* e.g. Aesch. *Sep. l.* 427, *θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν καὶ μὴ θέλοντός φησιν*.

490. οὐδὲ πενήτηκοντ' ἐτῶν—for the genitive cf. 260. 'For these fifty years,' is of course a mere phrase = ἐκ πολλοῦ χρόνου, for Bdelycleon was a young man, not near fifty. It was more than eighty years since the Peisistratidae were expelled; while Thucydides gives a hint of oligarchical conspiracy in 456 (i. 107, 4). Now the scare of conspiracy seems to have revived, and it continued: cf. Thuc. vi. 27, 3: 53, 3: 60, 1, for the terror caused by the mutilation of the Hermae in 415. It was from the remembrance of the tyrants that πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνομωσίᾳ ὀλιγαρχικῇ καὶ τυραννικῇ πεπραχθαι.

491. ἀξιωτέρα—*Eq.* 645, οὐ πώποτ' εἶδον ἀφύας ἀξιωτέρας: ib. 672, ἤσθογοντο τὰς ἀφύας ἀξίας, i.e. cheap, which implies common and plentiful.

492. κυλίνδεται—'is tossed or bandied about.'

493. ὀρφῶς—declined like λαγῶς, ρεῶς. The ὀρφῶς was apparently a choice fish, while μεμβράδες were a common sort, sprats or the like, according to a scholiast a kind of ἀφύαι. Ἰθάλη—ἐθέλω is the prose and comic form, though θέλω may be used in imitation of tragedy, and in the phrase ἡ θεὸς θέλη, *Pac.* 1187 (Van Leeuwen).

494. εἶρηχ'—cf. 561, 591, and note on 103.

495. ἐπὶ τυραννίδι—His despotic and lordly catering shows despotic intentions: cf. Thuc. i. 126, 5, of Cylon, κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι. In 498 ἐπι suggests also the idea of a relish, as in *Ach.* 835, φαίειν ἐφ' ἄλι τὰν μᾶδδαν, 'to eat barley cake with salt.'

496. ἀφύαις ἤδυσμά τι—cf. *Eq.* 678, ἐπριάμην γῆτεια ταῖς ἀφύαις ἠδύσματα. For ταῖς Blaydes and others read τις, to avoid the dactyl in the fifth foot. There is a similar question on *Ach.* 318. ἠδύσματα and ἠδυσμά τις are also suggested, but, as Blaydes says, 'apte ἠδυσμά τι de uno porro dicitur.'

497. θατέρῳ—sc. ὀφθαλμῷ, 'with one eye:' *Ecc.* 498, παραβλέπουσα θατέρῳ.

499. σοὶ φέρει—either 'pays you tribute,' like a subject state, for which φέρω is the regular word; or simply 'produces for your benefit.'

503. ταῦτα γὰρ τοῦτοις—these words have not much meaning, and Van Leeuwen suspects some error in the text. εἰ—cf. 466.

504. ἀπαλλαχθέντα—ἀπαλλαγέντα, Van L., see 484.

505. ὀρθροφ.—a compound from ὀρθρος, φοιτᾶν in the sense of 'going regularly' (i.e. to court), etc. cf. 135. Lid. and Scott give a rendering in the metre of the Greek.

506. ὡς περ Μόρνχος—sc. ζῆ: the usual Greek construction. In Latin on the contrary such a sentence as 'cuncta feminae obediebant non per lasciviam, ut *Messalina*, rebus Romanis illudenti' (*Tac. Ann.*

xii. 7) is quite exceptional. Morychus occurs again, 1142: he is also mentioned as a gourmand *Ach.* 887; *Pac.* 1008.

αἰτίαν ἔχω—'I am accused,' with following infinitive: Dem. *Timocr.* 759 § 187, αἰτίαν ἔχει θείναι τὸν νόμον: cf. Thuc. vi. 60, 1, τοὺς τῆν αἰτίαν λαβόντας.

507. ταῦτα δρᾶν...ᾶν—note how the participles and their connexions form the essential part of the sentence, while ταῦτα δρᾶν might almost be left untranslated: 'they charge me with being a tyrant' etc. So Thuc. i. 20, 2, Ἰππαρχὸν ὄντων τύραννον ὄντα ἀποθανεῖν, where the whole emphasis is on τύραννον ὄντα.

508. ἐν δίκῃ γ'—'yes and rightly': see Lid. and Scott γε II. 2. ὀρνίθων γάλα—an unattainable treat: *Av.* 733; 1673, ὀρνίθων παρέξω σοι γάλα: cf. Blaydes for several instances of the proverbial phrase; see also 724.

510. βατίσιν—the *batis* was a flat fish, highly esteemed: *Pac.* 810, βατιδοσκόποι. ἐγγέλευσιν—the eels from Copais were the choicest morsel a man could have; see *Ach.* 881,

ὦ φιλιπποῦ σὺ τέμαχος ἀνθρώποις φέρων,
δός μοι προσειπεῖν εἰ φέρεις τὰς ἐγγέλευς.

Van Leeuwen's note citing passages in honour of eels is very interesting.

511. δικίδιον—'a little suitlet smothered in a dish;' see 1367. δικίδιον occurs *Eg.* 347: δικαστηρίδιον, 803. πνίξω (*Hdt.* ii. 92), πνιγμός, πνικτός, denote apparently what we call braising, i.e. cooking in a closed vessel without water. There is also an allusion to the 'stew' the defendant would be in, or the way in which the proceedings were 'cooked' or 'smothered.'

513. σιγῶν ἀνάσχη—Soph. *Phaedr.* (*Frag.* 609), ξύγγνωτε κἀνάσχησθε σιγῶσαι: id. *Aj.* 75, οὐ σίγ' ἀρέξει; cf. 1337.

514. ταῦθ' ἀμαρτάνεις—cognate; cf. *Pac.* 668, ἡμάρτομεν ταῦτ': Thuc. iv. 55, 4, πᾶν δ' τι κινήσειαν ᾤοντο ἀμαρτήσεσθαι.

515. μὲν οὖν—'nay more:' see note on 898. Philocleon is not simply mistaken; he is the deluded fool and slave of the demagogues 'whom he all but worships.'

516. ἐπαίτας—*Nub.* 650: here constructed with the participle like other verbs of perception.

517. παῦε—see note on 37.

518. ὅστις—'why, I;' cf. 487: 621: for ἀρχω see 548 etc. οὐ σὺ γ'—'not you;' the stress both in Greek and English being on the negative: cf. Eur. *Phoen.* 531,

τί τῆς κακίστης δαιμόνων ἐφίεσαι
φιλοτιμίας, παῖ; μὴ σύ γ' ἄδικος ἢ θεός.

519. ἐπέε—see note on 73.

520. τιμῆ—'μισθός secundum filium, pater auctoritatem et gratiam omnem in civitate intelligit' (Richter). καρπουμένω—perhaps the actual words of some demagogue of the day: cf. Thuc. ii. 38, 2, τὰ αὐτοῦ γιγνόμενα ἀγαθὰ καρπούσθαι.

521. πάνυ γε—'by all means.' τούτοισι—the spectators, according to the scholiast; but the chorus seem rather meant. They judge and decide; cf. 725. ἐπιτρέπω—the regular word for referring a matter to another person; cf. 1423: *Ran.* 529, τοῖς θεοῖσιν ἐπιτρέπω: often with *δίαταν*. καὶ μὴ ἐγώ—sc. ἐθέλω, giving assent, 'well, I agree.'

522. ἄφετε—the slaves now release Philocleon, and retire from the front. καὶ ξίφος—so in the *Acharnians* Dicaeopolis offers to make his defence with his head over a block, ὑπὲρ ἐπιζήνου (355).

523. περιπεσοῦμαι—'ut alter Ajax' (Blaydes).

524. τί δ' ἦν, τὸ δεῖνα—'what if—you know—you don't' etc. In such sentences τὸ δεῖνα is in apposition with the following clause, the speaker being uncertain for the moment how to express himself: cf. *Pac.* 268, τὸ δεῖνα γάρ, ἀπόλωλ' Ἀθηναίοισιν ἀλετριβανος: *Lys.* 921, καίτοι τὸ δεῖνα, ψιλοῦς ἐστ' ἐξοιστέα. Here the phrase wanted is 'abiding by the award.'

ὁ δεῖνα and τὸ δεῖνα are also used like 'so and so,' of particular persons or things that the speaker will not or cannot name.

525. ἄκρατον—so Richter for ἀκράτου, comparing *Eq.* 85, ἄκρατον οἶνον ἀγαθοῦ δαίμονος: ib. 106, σπεῖσον ἀγαθοῦ δαίμονος. The old dicast's mind was running on his three obols, and so he says μισθόν instead of οἶνον or ποτήριον. Wine was not drunk in Greece till the supper period was ended; then unmixd wine was brought in a large goblet, of which each drank a little after pouring a small libation 'to the good spirit:' then followed wine and dessert; see *Dict. Ant. cena*. For the genitive cf. *Hor. C.* iii. 8, 13, sume cyathos amici sospitis centum: ib. 19, 9, da lunae prope nouae, etc.

526. τὸν ἐκ—'the champion of our school:' cf. *Plat. Gorg.* 453 D.

528. ὅπως φανήσῃ—the sentence goes on in 531.

529. Bdelycleon, interrupting, calls to one of the slaves to bring his κίστη, with his writing materials and note book. For κίστη cf. *Ach.* 1098 etc.: it is the general word for a box.

530. ἀτάρ—turning to the chorus, and taking up their word φανήσει. The meaning seems to be ‘what sort of a judge will you look like if you thus back one side?’ Green however takes it to mean that the chorus, as well as their champion, will cut a very different figure from what they expect. With this latter view Blaydes suggests adopting the well supported reading ἦν ταῦτ’ αὐτά, i.e. ‘if you find yourself taking the same side with me.’

531. κατδ—‘after the fashion of,’ ‘like;’ *Ran.* 463, καθ’ Ἡρακλέα τὸ σχῆμα καὶ τὸ λῆμ’ ἔχω.

533. ἀγών—the ἀγών is a regular feature in Aristophanes; its place is between the *parodos* and the *parabasis*: e.g. *Ach.* 392, ὡς σκῆψιν ἀγών οὗτος οὐκ εἰσδέξεται: *Ran.* 883, νῦν γὰρ ἀγών σοφίας ὁ μέγας χωρεῖ πρὸς ἔργον ἤδη.

536. σ’ ἐθέλει κρατῆσαι—‘means to conquer you.’ As Rogers says, it was the resolute alacrity with which Bdelycleon accepted the challenge that portended a serious contest. Blaydes gives a number of instances, especially from Plato, in which ἐθέλω is used ‘eodem fere sensu quo μέλλειν et κινδυνεύειν.’ He suspects however that we ought to read οὗτος σε λέγων κρατήσσει.

In modern Greek θέλω with infinitive is the regular form of the future.

537. ἀπλῶς—‘absolutely’ with ὅσ’ ἂν λέξη: *Ach.* 873, ὅσ’ ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς. μνημόσυνα γράψομαι—see inf. 559, 576. The middle verb is regularly used, as a man made notes, or had them made, for his own use: *Dem. Meid.* 557 § 130, ἀναγνώσομαι ὡς ἐμαντῶ γέγραμμαι, πάντα τὰ ὑπομήματα.

541. οὐδ’ ἀκαρῆ—so 701: *Nub.* 496, ἀκαρῆ διαλιπῶν. Though used adverbially it is really acc. sing. or neut. plural from ἀκαρῆς: probably the former, sc. τρίχα (α-κείρω), as Blaydes explains.

542. ἐν ταῖς ὁδοῖς—see critical note. The reading in the text scarcely accounts for all the words in the manuscripts. Green adopts Meineke’s πωσίν, which is to say the least a very doubtful dative, though it makes fair sense.

544. θαλλοφόροι—‘dignified elders’ (*Dict. Ant. Panathenaea* 8) bore branches of olive in the Panathenaic procession. This is all the old dicasts would be fit for, dignified or not, if their advocate failed. καλούμεθα (fut. pass.) is Porson’s correction for καλοῦμεθα, which Van Leeuwen retains, while he omits *an* in the line before. He translates *appellemur igitur silicernia per me licet*.

545. ἀντωμοσίων κελύφη—‘husks of affidavits:’ ἀντωμοσία is, according to Pollux, strictly speaking the defendant’s oath in support of

his plea; it is however often used of the plaintiff or prosecutor, as is shown by Rogers on 1041: see Dict. Ant. *anakrasis*.

547. *πάσαν γλώτταν*—'try every trick of tongue.' This is generally taken to mean, speak your best; but *βασάνιζε* would seem rather to apply to testing an adversary's arguments. It may mean, be careful what you say. Blaydes suggests *πάσαν δὴ* (vel *παντοίας*) *γλώτταν ἀφίει*, comparing 562: cf. also Soph. *El.* 596, *πάσαν ἴης γλώσσαν*: Dem. *de Cor.* 293 § 195, *πάσας ἀφῆκε φωνάς*.

548. *ἀπὸ βαλβίδων*—*Eg.* 1159, *ἀφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτοῖ*: *Ach.* 483, *γραμμὴ δ' αὐτῆ*, 'here is the starting line.'

550. *εὐδαμιον καὶ μακαριστόν*—*Plut.* 655, *μακάριον κεῦδαίμονα*.

552. *δρυφάκτους*—i.e. outside the court; see 386.

553. *μεγάλοι καὶ τετραπήχεις*—'strapping six-foot fellows': *Ran.* 1014, *γενναίους καὶ τετραπήχεις*. Richter thinks that rank and station are meant rather than physique. *προσιόντι*—i.e. when I get near the court. Van Leeuwen adopts the old emendation *προσιῶν τις*, saying that it is the suppliant that approaches the judge.

554. *ἐμβάλλαι*—sc. one of the accused; there is a similar change to the singular in 565: cf. *Pac.* 639,

*ἔσειον τοὺς παχεῖς καὶ πλουσίους
αἰτίας ἂν προστιθέντες ὡς φρονεῖ τὰ Βρασίδου.*

For *ἐμβάλλω* cf. *Ran.* 754, *ἐμβαλέ μοι τὴν δεξιάν*. *ἀπαλήν* is a predicate, 'delicately, softly': *Lys.* 435, *τὴν χεῖρ' ἀκραν*, 'even with the finger tip;' where the idiom somewhat resembles that noted on 43. Blaydes proposes *πλέαν*, sc. *argenti*. *τῶν δημοσίων*—partitive genitive.

555. *ὑποκύπτοντες*—Hdt. i. 130, *οἱ Μῆδοι ὑπέκνυαν Πέρσησι*. The word is literally applicable here, as the tall suppliant bends down to the little dicast. Otherwise we might prefer *ὑποκίπτοντες*, as in *Eg.* 47, *ὑποπεσῶν τὸν δεσπότην ἤκαλλ'*. *οἰκτροχοοῦντες*—Blaydes calls this 'vocabulum monstrosus et analogiae repugnans,' and proposes *οἰκτρὰ* (adv.) *χέοντες*, comparing Hom. *Od.* iv. 719, *οἰκτρ' ὀλοφυρομένη* etc. Such words as e.g. *χρυσοχοεῖν* come legitimately from *χρυσοχος* etc. and the Homeric *δακρυχέων* (*Od.* ii. 24 etc.: also Aesch. *Sept.* 917) is really two words.

557. *ἀρχὴν ἀρξας*—'when you had held (or been appointed to) an office': Dem. *Timocr.* 735 § 112, *εἰ τις κλοπῆς ἐν ταῖς εὐθύναις ἤλωκεν κληρωτῆν ἀρχὴν ἀρξας*: for construction cf. 619. *ἐπὶ στρατιᾶς*—'on service when catering for your mess': Dem. *in Con.* 1257 § 4, *κοιῆ πάντες οἱ σύσσιτοι*.

558. ἦδειν—3rd sing. before a vowel, so 635: *Pac.* 1182, etc.
 εἰ μὴ βιά—Philocleon was not then always true to his principles (158).

559. τουτὶ περὶ κ.τ.λ.—Bdelycleon notes down, ‘*mem.* 1, sup-
 pliants.’

560. εἰσελθῶν—into court. ἀπομορχθεῖς—the only instance of
 the passive given by Veitch; ‘having had my anger wiped away’ or
 ‘my temper smoothed down.’

561. πεποίηκα—cf. 494.

562. πάσας φωνὰς ἰέντων—*Eq.* 522, πάσας φωνὰς ἰεῖς: cf. 547.

563. ἀκούσθαι—to hear addressed to him.

564. ἀποκλῶνται—Richter suspects the middle and proposes
 ἀποκλῶντες or ἀποκλῶσιν. Blaydes however cites *Soph. O. T.* 1467,
 ἀποκλῶσασθαι κακά: *Eur. El.* 155, σὲ τὸν ἀθλιον πατέρ’ ἐγὼ κατα-
 κλαίωμαι, etc.

πειλῶν αὐτῶν—cf. *Dem. Nicostr.* 1255 § 29, of the devices of
 defendants, ἢ γὰρ ὀρφανούς ἢ ἐπικλήρους κατασκευάσαντες ἀξιώσουσιν
 ἐλεεῖσθαι ὑφ’ ὑμῶν, ἢ γῆρας καὶ ἀπορίας καὶ τροφὰς μητρὶ λέγοντες, ‘they
 will claim your pity by getting up stories of orphans and heiresses, or
 old age and poverty and mothers they have to keep.’ Here the absence of
 the article has a contemptuous force.

565. κακὰ πρὸς τοῖς οὖσιν—Blaydes compares *Philemon Frag.* 90,
 8, κακὰ πρὸς τοῖς κακοῖς τοῖς οὖσιν ἕτερα συλλέγει.

ἕως—‘till he has made his troubles equal to mine,’ i.e. the rich
 defendant makes himself out no better off than the poor juryman. This
 is tolerable sense, but a little out of place, as Philocleon is enlarging on
 the glories of his office, and would not dwell on his poverty. The
 change to the singular is also awkward, though it may be defended
 by 554.

The line is defective in three manuscripts. Dindorf on the authority
 of S and V reads ἕως ἀνιῶν ἄν from ἀνιάω. The ε might indeed be short
 (*Lid.* and *Scott*), though long *Eq.* 349: but the sense ‘till by boring me
 he makes my woes as great as his’ is not satisfactory. Hermann’s
 ἀνιῶν, ‘recurring to them,’ is better. It may be compared with *Hdt.* i.
 140 fin. ἀνεμι ἐπὶ τὸν πρότερον λόγον: Green however renders ‘as-
 cending in the scale of miseries;’ and compares *Thuc.* iii. 45, 3, ἐς τὸν
 θάνατον αἱ πολλαὶ (τῶν ζημιῶν) ἀνήκουσι, ‘have reached the severity of
 death.’

Either reading separates ἄν from ἕως in an objectionable way.
 Various other unsatisfactory suggestions may be found in Blaydes.

566. Δισώπου—cf. 1259, Δισωπικὸν γέλοιον: also 1401. Some

amusing fable of Aesop seems meant. The scholiast however says that an absurd tragic actor is the person intended. Blaydes quotes Dem. *Aristocr.* 689 § 206, ὑμεῖς δ', ὡς ἄνδρες Ἀθηναῖοι, τοὺς τὰ μέγιστ' ἀδικούοντας, ἂν ἐν ἡ δύο ἀστεία ἐπωσι...ἀφιετε.

568. κἄν μὴ...ἀναπειθώμεσθα—the present means 'if they do not find us persuaded' or the like. τὰ παιδῆρι—see 976: cf. Plat.

Aról. 34 C, ἐδεήθη τε καὶ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδία τε αὐτοῦ ἀναβιβασάμενος, κ.τ.λ.: Dem. *Meid.* 574 § 186, οἶδα τοίνυν ὅτι τὰ παιδία ἔχων ὀδυρεῖται, καὶ πολλοὺς λόγους καὶ ταπεινὸς ἐρεῖ, δακρύων καὶ ὡς ἑλεεινότερον ποιῶν ἑαυτὸν. ἀνέλκε—ὁ φεύγων is implied, as in 553: Cobet proposes αὐ τις instead of εὐθύς, but no alteration is necessary.

569. υἱίς—Attic accusative: Blaydes gives instances from Plato etc. τῆς χειρός—gen. with ἔλκεσθαι *Eg.* 772: Hom. *Il.* xvii. 289, τὸν Ἀθήοιο ποδὸς ἔλκε: ib. xiii. 384. For the genitive with verbs of dragging etc. see Krüger's *Grammar*, ii. § 47, 12, 4: the construction is scarcely found in prose: cf. *Hdt.* v. 16, τὰ νήκια παιδία δέουσι τοῦ ποδὸς σπάρψ. ἀκροῶμαι—'he dwells with pleasure on the word ἀκροῶμαι, which is repeated from 562' (Rogers).

570. συγκύπτουθ'—'they huddle together with piteous bleats' (Rogers): compounds of κύπτω are very common in this play, e.g. 607. The notion of *conspiring*, which Blaydes shows is sometimes attached to the word, seems here out of place. βληχᾶται—*Plut.* 293, βληχόμενοι. Van Leeuwen says 'ferri nequit ἀμὰ βλ.' and therefore proposes βρυχᾶται (or μυκᾶται): line 572 however shows that βληχᾶται should not be altered; and Blaydes cites various instances of vowels short before βλ and γλ.

571. εὐθύνης—see note on 102. For ἀπόλυσαι Van Leeuwen reads μ' ἀπόλυσον, and ἐλέησαι at the end of the next line (*Madv.*). The alteration is no improvement, the direct request being almost grotesque in the mouth of the defendant.

572. ἐλέησαις—the optative is strange, and not Attic in form. Meineke suggests ἐλέησον. Blaydes has εἰ μὲν γ' ἀρὸς φωνῆ χαίρω... ἐλέησαι (sc. ἀντιβολεῖ).

573. εἰ δ' αὖ—'while if it's piglings on the other hand that I like, I'm to listen to his daughter's voice:' the construction becomes indirect, πῶσθαι depending on ἀντιβολεῖ. Mitchell compares the mixture of direct and indirect speech in *Lys.* 519: *Eccl.* 821,

ἀνέκραγ' ὁ κῆρυξ, μὴ δέχεσθαι μηδένα
χαλκὸν τὸ λουπὸν ἀργύρω γὰρ χρῶμεθα.

For χοιριδίους cf. *Ach.* 739 sq., where the Megarian dresses up his daughters like little pigs.

574. τὸν κόλλοπ'—the peg for tightening the lyre strings: Hom. *Od.* xxi. 407, ἐτάυσε νεῦ περὶ κόλλοπι χορδῆν. For the metaphorical phrase cf. 337: so *Ran.* 700, τῆς ὀργῆς ἀνέντες. For the 'gnomic' aorist ἀνείμεν cf. 99, 582 etc.

575. καταχίνη—'utter contempt' or derision; κατάγελως, καταφρόνησις (schol.): *Ecc.* 631, καταχίνη τῶν σεμνοτέρων.

576. δεύτερον—'next, 2, contempt of wealth'; cf. 559. For σου, a true possessive genitive, cf. 1433, ὁμοῖά σου ταῦτα τοῖς ἄλλοις τρόποις: Plat. *Rep.* 383 A, πολλὰ Ὀμήρου ἐπαινοῦντες, 'many things in Homer.'

577. ἄχως φάσκων—for this Blaydes reads ἄχων φάσκει, thus giving prominence to the participial word; see note on 507. He also suspects τὰγαθά, as μεμῆσθαι usually takes the genitive.

579. Οὐαγρος—a tragic actor, who apparently was a popular favourite.

εἰσῆθη φεύγων—εἰσελθεῖν is applied to accuser or accused; for the latter cf. Dem. *de Cor.* 260 § 103, γραφεῖς τὸν ἀγῶνα τοῦτον εἰς ὑμᾶς εἰσῆλθον καὶ ἀπέφυγον. For φεύγων ἀποφεύγει cf. *Nub.* 167,

ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην.

580. Νιόβης—Aeschylus and Sophocles each wrote a *Niobe*. Sophocles may be meant here, as his play would be the more recent. On the other hand Aristophanes never refers to the *Niobe* of Sophocles, while the *Niobe* of Aeschylus is mentioned *Ran.* 912, and quoted *Ran.* 1392: *Av.* 912. Blaydes also cites, from Dindorf, a scholium to show that Oeagrus was 'Aeschyli histrio.' ῥῆσιν—a passage or speech; *Nub.* 1371, ἦσ' Εὐριπίδου ῥῆσιν: *Ran.* 151, Μορσίμου ῥῆσιν ἐξεγράψατο.

581. δίκην νικᾶ—*Eq.* 93, νικῶσω δίκας: cf. line 594. ἐπιχειρα—Plat. *Rep.* 608 C, τὰ μέγιστα ἐπιχειρα ἀρετῆς. In construction ἐπιχειρα is in apposition with the following clause rather than with ἐξοδον alone.

582. ἐν φορβεῖᾳ—cf. *Hdt.* ii. 159, ἐν ἐσθῆτι: Soph. *Trach.* 613, καινῶ ἐν πεπλώματι. For φορβεῖᾳ see Dict. Ant. *tibia*. The αἰοῖ being double, the mouthband was necessary to regulate the supply of breath. 'φορβεῖᾳς ἄτερ came to be a proverb for without regulation or control. Hence Cicero to Atticus (*Epist.* ii. 16, 2) says of Pompey, Cnaeus quidem noster quid cogitet nescio;

φυσᾶ γὰρ οὐ σμικροῖσω αἰλλίσκοις ἐτι,

ἀλλ' ἀγρίαις φύσαισι φορβεῖᾳς ἄτερ,

quoting what we know to be a fragment of Sophocles. A crow is

ridiculously introduced in the *Birds* (v. 861) with such a mouthpiece on' (Green).

ἔξοδον—'a march out:' the dicasts were played out of court by the αὐλητής, like a tragic chorus leaving the stage.

583. ἐπικληρον—see Dict. Ant. *epiclerus*. The ἐπικληρος went with the estate, which in default of male heirs the father might bequeath to whom he chose, such person being obliged to marry the daughter. If the father died intestate the nearest of kin might claim her in marriage; and litigation often arose from conflicting claims.

584. κλάειν μακρὰ τὴν κεφαλὴν—so *Plut.* 612, σὲ δ' εἶν κλάειν μακρὰ τὴν κεφαλὴν. τὴν κεφαλὴν is accusative of respect, lit. 'as regards its head;' and is an instance of the tendency to specialise imprecations, with or without an intelligible meaning. Besides, κεφαλὴ is commonly used to represent a person generally, in such phrases as ὦ μαρὰ κεφαλῆ. Whether the 'heading' of the will also is here alluded to is doubtful, no such use of κεφαλὴ being cited.

585. κόγχη—a 'shell' or case to protect the seals by which the will was attested. σεμνῶς—in grand and imposing style.

587. ἀννεπύθνοιοι—see 102. οὐδεμὶ ἀρχή—'no other authority;' the abstract ἀρχή is perpetually used, as we say the board, the government and the like. 'The heliasts were the sovereign people sitting in their judicial capacity. To them all officials were responsible; and they themselves were not, and could not be, responsible to any one' (Rogers).

588. τοῦτ'...μόνον—the accusative may be explained as cognate and closely connected with the verb, 'this is the only congratulation I can give you.' It is however harsh and awkward, and not supported by other passages. Blaydes and Van Leeuwen adopt τοῦτου...μόνον, the regular construction, as in 429.

589. ἀνακογχυλιάζω—a word formed from κογχύλη (κόγχη) here applied to 'uncasing' i.e. upsetting the will; elsewhere it means to gargle.

590. ὁ δῆμος—the ἐκκλησία as contrasted with the βουλή: cf. *Thuc.* v. 41, 1 etc. In certain cases the βουλή and the δῆμος acted as courts of first instance, or actually exercised judicial powers. See Dict. Ant., vol. 1., pages 313 and 702. The articles on εἰσαγγελία and προβολή should also be consulted.

591. παραδοῦναι—the technical word: *Dem. Euerg.* 1152 § 43, ἐν τῷ διαχειροτονεῖν ἦν ἡ βουλή πρότερα δικαστηρίῳ παραδοῆναι ἢ ζημιώσασθαι ταῖς πεντακοσίαις, ὅσους ἦν κυρία κατὰ τὸν νόμον.

592. **Εὐαθλος**—*ρήτωρ συκοφάντης*, schol. He is mentioned in *Ach.* 710; and in the *Ὀλκάδες* (*Frag.* 362) we have *πονηρὸς τοξότης ξυτήγορος, ὡσπερ Εὐαθλος. οὗτος*—‘that,’ cf. 89. **Κολακωνυμῶς**—i.e. Eponymus; see note on 19.

593. **οὐχὶ προδῶσειν**—catch phrases by which advocates hoped to get the fees for conducting a state impeachment; see 666.

594. **γνώμην ἐνίκησεν**—*Nub.* 432, *ἐν τῷ δήμῳ γνώμας νικήσει.*

595. **ἀφείναι κ.τ.λ.**—so *Eq.* 50, *ὦ Δῆμε λούσαι πρῶτον ἐκδικάσαι μίαν* (sc. *δικην*). The dicasts were to get a day’s fee for an hour’s work: cf. *Eq.* 904.

*ἐγὼ γὰρ φημί σοι παρέξειν,
ὦ Δῆμε, μηδὲν δρῶντι μισθοῦ τρυβλῖον ῥοφήσαι.*

Note that *ἀφίημι* is applied to the *δικαστήρια* and the *βουλή*, *λύω* to the *ἐκκλησία*: *Ach.* 173, *οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν*: *Eccl.* 377, *ἦδη λέλνται γὰρ*; *Dem. Timocr.* 715 § 47, *τῆς βουλῆς ἀφειμένης*.

596. **ὁ κεκραξιδάμας**—*ὁ τῇ βοῇ δαμάζων* (schol.); see note on 36. He is called *κεκράκτης*, *Eq.* 137. The dicast here speaks of Cleon like the chorus in line 343; but still claims him as his special *κηδεμῶν* (242). **περιτρώγει**—here ‘*immiuiuendi sensu usurpatur*’ (Van L.): lit. 672: *Ach.* 258.

597. **διὰ χειρὸς ἔχων**—to ‘hold in the hand’ means to tend carefully, as opposed to *ἀνίεναι*, to ‘let go’ or neglect: cf. *Thuc.* ii. 13, 2, *τὰ τῶν ξυμμάχων διὰ χειρὸς ἔχειν*. We have the literal use of the phrase in *Thuc.* ii. 76, 4, *ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεσι καὶ οὐ διὰ χειρὸς ἔχοντες. τὰς μύιας*—cf. *Eq.* 59,

*βυρσίνην ἔχων
δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας*

(instead of *μυρσίνην* and *μύιας*). So in *Hom. Il.* iv. 130, Athene protecting Menelaus is compared to a mother keeping a fly off a sleeping child.

599. **Θέωρος**—see 42 and 418. Nothing is known of Euphemius; the scholiast indeed says *τῶν ἄγαν διαβαλλομένων ἐπὶ κολακειᾷ ἐστίν*.

600. **σφόγγον**—hence *σφογγίξω* is used for cleaning shoes *Athen.* viii. 351 A. **περικωνεῖ**—‘blacks,’ from *κῶνος* in the sense of pitch. This menial servility is more than equalled by the courtiers of Demos, *Eq.* 910.

603. **ἔμπλησο λέγων**—‘ay, talk your fill,’ aorist imper.: cf. *Ach.* 236, *βάλλων ἐκείνων οὐκ ἂν ἐμπλήμην λίθοις. πάντως*—under any

conditions, assuredly. **παύσει ποτέ**—sc. λέγων, 'you'll stop soon.' For **ἀναφάνησαι** see note on 124. The proverb which follows is said to apply to those who gain a success to their own injury. Bdelycleon intends to show that his father's grand empire is really a contemptible slavery.

605. **ὃ δέ γ'**—'what is most delightful, though I forgot it, is when I go home' etc.: **τοῦτ' ἐστίν** is to be understood before **δταν**. Blydes cites similar passages, e.g. Isocr. 314 E, **ὃ δὲ πάντων δεινότατον, δταν τις αὐτὸς μὲν κινδυνεύων ἀξιοὶ κ.τ.λ.**

608. **ἀπονίζη**—used of washing the feet, Hom. *Od.* xxiii. 75: so **νίζω**, ib. xix. 392. See also note on 1217.

609. **παππίζουσ' ἄμα**—'while she papa's me': *Pac.* 120, **πάππαν με καλοῦσαι**: cf. **πατέριζε**, 652: Hom. *Il.* v. 408, **οὐδέ τί μιν παῖδες ποτὶ γούνασι παπάζουσιν**. **ἐκκαλαμάται**—'fishes out,' cf. 381. The Athenians carried money in their mouths; see 790: also *Av.* 503, where a man falling on his back accidentally swallows an obol: *Ecccl.* 818, **μεστήν ἀπήρα τὴν γνάθον χαλκῶν**. 'hinc Graeci (ut Aegyptii) ori mortuorum inserebant obolum Charoni destinatum' (Van L.).

610. **τὸ γύναιον**—a pet word; *Thesm.* 792: note the feminine participle in the next line. **φυστήν μᾶζαν**—a lightly kneaded barley-cake; Athen. iii. 82 (114), **παρ' Ἀθηναίους φυστήν τὴν μὴ ἄγαν τετριμμένην**. **φυστή μᾶζα ἢ ἐξ ἀλφίτων καὶ ἀνου** (schol.).

612. **ἐντραγε**—*Eg.* 51, **ἐνθοῦ, ῥόφησον, ἐντραγ'** **φάγε**, said of a solid meal; **ἐντραγε**, of the little delicacies which follow' (Mitchell). **γάνυμαι**—an Epic word: cf. **ἐγανώθην**, *Ach.* 7. **κού μὴ με δεήσῃ**—the reading adopted by most editors for **καὶ μὴ**, which cannot be defended in the sense of 'may I not need.' Elmsley suggested **κέ μὴ με δεήσει**, 'if I shall not need' etc. (sc. **γάνυμαι**): so Blydes. The independent boast of **κού μὴ** is however far more effective.

613. **τὸν ταμίαν**—the house-steward, whom Bdelycleon had put in charge over his father's meals.

614. **καταρασάμενος**—cf. *Ran.* 746, **δταν καταράσωμαι λάθρα τῷ δεσπότῃ**. **Ξ. τί δὲ τονθορίζων**; *Ach.* 683, **τονθορίζοντες γήρα**. For **ἀλλ'** ἦν the manuscripts have **ἀλλην**, which Richter retains, 'grumbling (from fear) lest he may soon have to knead me another cake.' Green makes the end of this line an aposiopesis, 'and if he do not—woe be to him;'; it is however more natural to find the apodosis in **τάδε κέκτημαι** (if genuine).

615. **τάδε κέκτημαι**—perhaps his three obols; **τὰ ἐκ δικαστηρίου χρήματα**, schol. At any rate **τάδε**, like **τόνδε** in the next line, must

mean something which Philocleon actually displays. As he seems to have had nothing to display now, Meineke removes 615—619 from the text, regarding the lines as an interpolation. They are certainly somewhat incoherent.

πρόβλημα κακῶν—Aesch. *Sept.* 676, *πετρῶν προβλήματα*. The old man is now exulting in Homeric style; *δηλῶν ἀνδρῶν ἀλεωρήν* occurring *Il.* xii. 57, and xv. 533.

616. **ἐγχεῖς**—pour out, we say: so boire dans un verre, to drink out of a glass.

δνον—a wine vessel shaped like an ass's head: 'in varia enim quadrupedum capita huiusmodi cornua excurrere solebant, alia poculorum nomina, ab animalibus desumpta, complura affert Athenaeus, xi. 465 sqq.: βομβύλιος, κάθαρρος, τραγέλαφος, ἐλέφας' (Van L.). The *δνος* may have had two long ears; being a sort of 'diota,' as Mr Green observes. The double sense of the word suggests what follows.

617. **ἐγχεῖσθαι**—mid. sc. for myself, apparently into a smaller cup, as is suggested by *κλίνας*, 'tilting it up.' **κεχηγνῶς**—with wide open mouth, like a capacious tankard, or a braying ass.

618. **βρωμησάμενος**—'braying:' it may possibly apply to the noise made by pouring out the wine; see Green's note.

δίνου—an earthenware bowl, round below. The old man is independent of his son's supplies, and his *δνος* treats the son's *δῖνος* with utter scorn. **μέγα καὶ στράτιον**—'with loud and martial sound.'

621. **δοτῆς**—so 518. **ἀκούω** = 'have said of me.'

622. **γοῦν** introduces instances. 'Men speak of the thunders of the court as they speak of the thunders of Zeus: we strike as much awe into the hearts of men as does He, the King of the Gods' (Rogers). **θορυβήσωμεν**—'θορυβεῖν proprie dicitur strepitus fori' (Richter).

624. **βροντᾶ**—cf. *Ach.* 530,

Περκλέης οὐλόμπιος

ἤστραπτ', ἐβρόντα, ξυνεκῦκα τὴν Ἑλλάδα.

626. **ποππύζουσιν**—smack the lips, to avert the evil: Plin. *Nat. Hist.* xxviii. 5 (2), 25, fulgetras poppymis adorare consensus gentium est.

631. **οὐκ ἔστι**—cf. *Thesm.* 433, οὐκ ἔστι ταύτης ἤκουσα...δευότερα λεγούσης. The anxieties of the chorus are now exchanged, as Rogers observes, for tones of triumph on their champion's success. **καθαρῶς**—'clearly;' *penitus, accurate* (Blaydes): cf. 1045.

634. **οὐκ, ἀλλ'**—'not so, but' etc. (Blaydes): cf. 77, 845, 956. The old man according to this view disclaims any special power of

pleading. But this scarcely agrees with the next line, so perhaps *ἡκούσατε* is rather understood, 'of course not, but' etc. Philocleon then complacently acknowledges his own merit as an orator. His son, he goes on to say, would never have assailed him, if he had expected any resistance. For *οὐκ, ἀλλ'*, which is a little awkward in any case, Meineke reads *οὐκουν*; Bergk proposes *ἀλλ' οὐκ*, i.e. 'he could never have thought that he would have an easy victory.'

ἔρημας...τρυγήσειν—sc. *ἀμπέλους*, to gather grapes when no one is watching: *παροιμία ἐπὶ τῶν ἀδεῶς τι πραττόντων, ὡς μηδενὸς αὐτοῖς ἀντιπράττοντος* (schol.): i.e. 'he thought he was going to have it all his own way:' cf. *Eccī.* 885, *φου δ' ἔρημας οὐ παρούσης ἐνθάδε ἐμοῦ τρυγήσειν*. *οὗτος*—the nominative *οὗτος* can scarcely be dispensed with. Otherwise the var. lect. *οὕτως* goes excellently with *ῥαδίως*; cf. 461: *Eccī.* 666, *οὐχ ὑβριεῖται φαύλως οὕτως*.

635. *καλῶς γὰρ ᾔδειν*—i.e. he knew well enough that I should beat him if I tried, but he hoped I should let him walk over. *ταύτη*—'in this,' i.e. in speaking, or in the merits of my case.

636. *ἐπὶ πάντ'*—'how he touched on every point:' *Eg.* 618, *εἶθ' ἐπέλθοις ἀπαντὰ μοι σαφῶς*.

638. *ἠύξανόμην*—'felt myself growing taller:'

'I waxed in size to hear him
Till with ecstasy possessed
Me thought I sat a-judging
In the Islands of the Blest' (Rogers).

639. *ἐν μακάρων...νήσοις*—cf. Plat. *Menex.* 235 C, a passage which, as Rogers observes, is obviously borrowed from this. 'Socrates is represented as describing in his innocent way the feelings produced in his mind by the funeral orations at Athens. They are so full, he says, of indiscriminate eulogy, first upon those just dead, then upon our forefathers, and then even upon ourselves who are yet alive, that as I listen I feel myself growing in size and in grace and in dignity; aye for days after I can scarce realize who and where I am; for I seem to be all but dwelling in the Isles of the Blest, *μόνον οὐκ ἐν μακάρων νήσοις οἰκεῖν*.' So *Rep.* 519 C, *ἐν μακάρων νήσοις ζῶντες ἐτι ἀψικισθαι*: for other passages see Blaydes. *δικάζειν*—*δέον εἰπεῖν οἰκεῖν, δικάζειν εἶπεν ὡς φιλόδικος* (schol.).

642. *σκορδινᾶται*—fidgitting and 'squirming' from uneasiness is what the word suggests, rather than gaping and stretching (schol.): *Κατ.* 922, *τί σκορδιῆ καὶ δυσφορεῖς*; so *Asch.* 30, *στένω, κέχηρα, σκορδι-*

νώμαι. 'σκορδιᾶσθαι autem solent insani;' see Blaydes. The imputation of insanity however seems out of place. ἐν αὐτοῦ—*sui compos*: Plat. *Charm.* 155 D, οὐκέτ' ἐν ἐμαντοῦ (vulg. ἐμαντῶ) ἦν. ἐν with the genitive is supported by the passages cited by Blaydes from Cobet, *Nov. Lect.* p. 413. He also gives instances of ἐν with the dative, e.g. Xen. *Anab.* i. 5, 17, ὁ Κλέαρχος ἐν ἐαντῶ ἐγένετο: and of the simple genitive, e.g. Plat. *Phaedr.* 250 A, ἐκπλήττονται καὶ οὐκέθ' αὐτῶν γίγνονται. He concludes 'legendum est aut οὐκ ἐν αὐτοῦ aut οὐκέθ' αὐτοῦ.'

643. σκούτη βλέπειν—to look as if you were whipped, or expected to be: εἴρηται δὲ ἐπὶ τῶν ὑποψιαστικῶς διακειμένων πρὸς τὰ μέλλουσα κακὰ (schol.). 'If so it is not quite analogous to βλέπειν νάψυ and the like: for it then ought to mean, to look as if going to whip, rather than to be whipped' (Green).

644. πλέκειν—Eur. *Androm.* 66, πῶλα μηχανὰς πλέκουσιν;

646. πεπᾶναι—μαλάξαι (schol.). 'πεπᾶναι is to assuage, to mollify, to soften: as fruit by ripening, metals by fusing, grain by steeping, and the like' (Rogers). χαλεπὸν—there is a lacuna. Porson added *νανία*: Blaydes suggests *γενήσεται*, or σφόδρ' (or πρᾶγμα) ἐστὶ τῶ.

647. πρὸς ἐμοῦ—'a mea parte, hinc ex mente mea, opinionem meam referenti' (Van L.): Eur. *Alc.* 57, πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, 'in the interest of the rich.'

648. πρὸς ταῦτα—'and so,' *proinde*; so 1386. μύλην ἀγαθὴν—you can't soften my wrath, you will have to crush it, like hard grain. ὦρα—*Ecc.* 30, ὦρα βαδίζειν: *Ach.* 393, ὦρα 'στὶν καρτέραν ψυχὴν λαβεῖν, where both the aorist and the addition of ἐστὶν are unusual.

649. ἦν μὴ τι λέγῃς—cf. 75 and 1409. κατερεῖξαι—to crush or grind down.

650. ἦ 'πὶ τρυγφοδοῖς—ἡ κατὰ κωμῶδιαν (schol.); 'than can be expected in comedy;' lit. 'in the case of comic actors:' so 1537, χορὸν τρυγφῶδων. Compare *Ach.* 497,

μή μοι φθονήσῃτ', ἄνδρες οἱ θεώμενοι,
εἰ πτωχὸς ὦν ἔπειτ' ἐν 'Αθηναίοις λέγειν
μέλλω περὶ τῆς πόλεως, τρυγφῶδιαν ποιῶν
τὸ γὰρ δίκαιον οἶδε καὶ τρυγφῶδια.

651. ἐντετακυῖαν—i. e. ἐντετηκυῖαν: cf. τεθάλυια, λελάκυια, from τέθηλα, λέληκα etc. This is Reiske's suggestion, adopted by Blaydes and Van Leeuwen. It means a disease which has sunk deep in, and is inveterate: Soph. *El.* 1311, μῦσος παλαιὸν ἐντέτηκέ μοι. The manuscript reading, ἐντετοκυῖαν, is usually explained as intransitive, 'inborn,

innate' = ἐγγενηθείσων (schol.). There seems however no reason why the word should not have its usual active force, 'which has propagated its brood, spread itself, in the city;' cf. Thuc. iii. 104, 2, τὸ λοιπὸν προῦτον μήτε ἐναποθνήσκει ἐν τῇ πόλει μήτε ἐντίκειν. ἐγγεγονοῦν has also been suggested: it agrees with the scholiast's explanation.

652. ὦ πάτερ—Bdelycleon appeals to his father like a very Zeus, remembering his boast (621): cf. Hom. *Od.* i. 45, ὦ πάτερ ἡμέτερε Κρονίδη, ἴπατε κρείωντων. When snubbed he comes down from his heroic strain, and accosts him in coaxing prose, ὦ πατρίδιον. παῖσαι καὶ μὴ πατέρειε—'stop that; none of your fathering:' note the different tense of the imperatives. For πατέρειε cf. 609: *Thesm.* 617, ἐχθὲς ἐφαγον κάρδαμα. ΚΑ. τί καρδαμίξεις;

653. εἰ μὴ γάρ—'if you are not going at once to show how' etc. ὅπως is rare in a present indirect question like this: Xen. *Hell.* i. 4, 11, ἐπὶ κατασκοπῇ ὅπως ἡ πόλις πρὸς αὐτὸν ἔχει. τούτῳ—cf. 742: *Nub.* 1262, τί δ' ὅστις εἰμὶ, τοῦτο βούλοισθ' εἰδέναί;

654. οὐκ ἔστιν ὅπως οὐχί—*Ach.* 116, οὐκ ἔσθ' ὅπως οὐκ εἰὼν ἐνθένδ' αὐτόθεν. τεθνήξαις—α. τεθνήξει, the manuscripts R and V having τεθνήξαι. From τέθνηκα are formed τεθνήξω and τεθνήξομαι, meaning 'I shall be dead.' The active form is the older: it is found *Ach.* 590, τεθνήξαις: *Aesch. Ag.* 1279, τεθνήξομεν, where there can be no doubt about the form. The middle is the usual form in later Greek; see Veitch. σπλάγγων—i.e. sacrifices, from which homicides were excluded.

655. 'Philocleon has stated his case before the arbitrators, and it is now Bdelycleon's turn. Ours is a μεγάλη ἀρχή, says Philocleon, for all men, even the great demagogues themselves, are ready to court and to flatter us. Yours is a μεγάλη δουλεία, retorts Bdelycleon, for the demagogues retain to themselves every substantial advantage, and leave you to penury and starvation' (Rogers).

ἀκρόασαι—see 569, note. χαλάσας—'relaxing your brow' i.e. your frown: *Eg.* 646, τὰ πρόσωπα διεγαλήρισαν: contra *Eg.* 631, τὰ μέτωπα ἀνέσπασε: *Nub.* 582, τὰς ὀφρῦς συνήγομεν.

656. φάυλως—'roughly,' without elaborate calculation, as is explained by the next words: 'do an easy sum' (Green). φαῦλος denotes what is poor or indifferent in its kind, an easy victory, a trifling beating, a poor teacher etc.: cf. 1013: *Ach.* 215: *Thesm.* 711, φαύλως ἀποδράς. ψήφοις—'counters:' *Hdt.* ii. 36, λογίζονται ψήφοις: *Dict. Ant. adacus.* We should say, with figures, or on paper. ἀπὸ χειρός—i.e. on your fingers (cf. πεμπάζω): 'off-hand' is a tempting translation, but I doubt if ἀπὸ χειρός is used in this general sense.

Lid. and Scott cite Lucian (xlv.), *de conscrib. hist.* 29, where the words are ἀπὸ χειρὸς αὐτὸν μεγάλα καὶ λαμπρὰ ἐν τῷ πολέμῳ τούτῳ ἐργασάμενον, meaning 'with his own hand.' So ἀπὸ γλώσσης and ἀπὸ στόματος mean 'by word of mouth,' e.g. Thuc. vii. 10.

657. τὸν φόρον—the money payment furnished by the allies instead of ships for carrying on the Persian War, Thuc. i. 96—99. Its original amount was 460 talents. By 431 it averaged 600 talents, Thuc. ii. 13, 3.

658. κἀξὼ τούτου—'besides, not counting:' Krüger on Thuc. i. 9, 3 says that this usage is nearly confined to Thucydides and Herodotus. τὰ τέλη—if an item of revenue is here intended, τὰ τέλη are especially the taxes paid by μέτοικοι, freedmen etc. But Rogers holds, rightly as I think, that τὰ τέλη and τὰς ἑκατοστὰς are intended to comprise all the ordinary Athenian revenues, some items of which are enumerated in the following line. 'This distinction seems sufficiently indicated by the presence of the definite article in the first line, and its omission from the second: and in truth the expression τέλη of itself includes all payments made to the state, nor are there any more familiar instances of τέλη than the market and harbour dues mentioned in the following line.' See also Sandys on *Ar. Rep. Ath.* ch. 24, 3, συνέβαιεν ἀπὸ τῶν φόρων καὶ τῶν τελῶν πλείους ἢ δισμυριοὺς ἄνδρας τρέφεσθαι, where τέλη are plainly all taxes levied at home. τὰς πολλὰς—'the various,' 'those many' (Blaydes); cf. 449. ἑκατοστὰς—we only know of one ἑκατοστή (sc. μερῆς), apparently a harbour-duty charged in the Piræus; possibly percentages at other rates are here included; see Dict. Ant. *pentecoste*.

659. πρυτανεῖα—court fees, to be deposited before beginning an action: *Nub.* 1136, θεὸς μοι πρυτανεῖ' ἀπολεῖν μὲ φησι κἀξολεῖν. μέταλλα—the income from the silver mines at Laurium, which belonged to the state, and were let in sections. ἀγορὰς, λιμένας—i.e. market and harbour tolls. μισθώσεις—rents of state property, land etc. The ordinary reading μισθοὺς is similarly explained. The absence of καὶ in R etc., leaving the verse incomplete, makes Bergk's conjecture very probable; it is adopted by Blaydes and Van Leeuwen. δημόπρωτα—returns from sales of confiscated property; *Eq.* 103, of Cleon, ἐπίπαστα λείξας δημόπρωτα.

660. πλήρωμα... γίνεσθαι—'we get a total;' γίνεσθαι, 'comes to,' cf. 663 etc.: Thuc. iv. 23, 2, αἱ πᾶσαι (νῆες) ἑβδομήκοντα ἐγένοντο, 'amounted to.'

661. κατὰθες—Blaydes reads θὲς τὸν μισθὸν on the ground that

κατάθες is not the right word here. κατατίθημι is to 'pay up,' or 'pay down,' e.g. *Nub.* 245,

μισθὸν δ' ὄντων ἄν

πράττη μ' ὁμοῦμαι σοι καταθήσειν τοὺς θεοὺς.

τίθημι is to 'put down,' 'reckon;' Dem. *de Sym.* 185 § 27, ἀλλὰ θῶ βούλεσθε δωδεκάτην ἡμᾶς εἰσοίσειν, πεντακόσια τάλαντα; id. *Lept.* 463 § 21, εἰσι τῶν ξένων ἀτελεῖς, δέκα θήσω.

ἐνιαυτοῦ—'for a year:' 'usus autem loquendi postulat aut τοῦ ἐνιαυτοῦ aut ἐκάστου ἐνιαυτοῦ: sic *Ach.* 66, δύο δραχμὰς τῆς ἡμέρας: *Hdt.* ii. 77, μηνὸς ἐκάστου' (Blaydes). τοῦνιαυτοῦ or τοῦ ἐνιαυτοῦ is indeed the manuscript reading, and possibly ἐκάστου γ' ἐνιαυτοῦ ought to end the line. There are also numerous instances of the construction with the article. In *Thuc.* vi. 8, 1, however, we have ἀγοντες ἐξήκοντα τάλαντα μηνὸς μισθὸν 'as a month's pay.' This is sufficient to justify the text: so in English we say 'so much pay by the year' or 'a year's pay;' and the latter suits the present passage best.

662. ἕξ χιλιάσιν—the largest number likely to be enrolled, cf. *Ar. Rep. Ath.* ch. 63, 3, δικάζειν δ' ἔξεστι τοῖς ὑπὲρ τριάκοντα ἔτη γεγονόσιν, ὅσοι αὐτῶν μὴ ὀφείλουσιν τῷ δημοσίῳ ἢ ἀτιμοῖ εἶναι, where Dr Sandys notes 'the text lends no support to the opinion that the number of dicasts was limited to 6000 annually appointed from the general body of duly qualified citizens. On the contrary, it favours Fränkel's view that all duly qualified Athenians might be enrolled on the list of dicasts.' In ch. 24, 3, we find δίκασται μὲν γὰρ ἦσαν ἑξακισχίλιοι, 'i.e. 600 for each tribe. This is apparently the number of the dicasts in the times of the democracy after Cleisthenes.'

κατενάσθεν—i.e. κατενάσθησαν: Eur. *Phoen.* 206, ἔν' ὑπὸ δειράσι νιφοβόλοισι Παρνασοῦ κατενάσθη. -θεν for -θησαν is Aeolic and Doric: *Hom. Il.* i. 200, δεινὸν δέ οἱ ὄσσε φάανθεν, etc.: Eur. *Hipp.* 1247, in a messenger's speech, ἵπποι δ' ἐκρυφθεν, apparently the only instance in tragedy. We have also *Pac.* 1283, πολέμου ἐκόρεσθεν, in a quasi-heroic line. The present passage is probably a quotation or parody, as καταναλώ -ομαι is a poetic word, while the epic termination 'a comica dictione quam maxime est aliena' (Van L.). Blaydes' critical note gives Aesch. *Pers.* 1000, ἔταφεν, but there ἔταφον (from τέθηκα) is the accepted reading.

663. γίγνεται ἡμῖν—'we get,' i.e. by this calculation; the father in the next line uses the words in a different sense, 'we get,' sc. as our pay. ἑκατόν κ.τ.λ.—6000 dicasts, at 3 obols each, would

receive 3000 drachmae=30 minae= $\frac{1}{2}$ a talent a day. Allowing two months for holidays, we get 150 talents as the pay for 300 working days in the year.

664. εἶρ' ἐγγίνεθ'—a good instance of εἶρα with the imperfect: 'after all, we don't get the tenth of the revenue' (though I thought otherwise); cf. 451, and note on line 3. τῶν προσόντων—*Ecc.* 712, τὰ προσόντα χρήματα: *Thuc.* ii. 13, 3, προσόντων ἑξακοσίων ταλάντων φόρου κατ' ἐνιαυτῶν.

665. δὴ 'πειτα τά—Blaydes reads δὴτ', εἶπέ, τά: but εἶπειτα is very appropriate in an indignant question. Possibly δὴτ' εἶτα τά should be read.

666. ἐς τούτους τοῖς—to those demagogues who use such words; see 593. κολοσυρτόν—so *Plut.* 536: *Hom. Il.* xii. 147 etc. The contemptuous word is substituted for δῆμον or the like; as Δημολογικλέων is used 343: cf. *Lys.* 170, τὸν τῶν Ἀσωναίων ρυάχετον.

668. ῥηματίους—*Eg.* 216, ὑπογλυκαίνων ῥηματίους μαγειρικοῖς. περιπεφθίς—here 'cajoled'; 'done' as we might say by another metaphor, or 'dished.' *Plut.* 159, περιπέττουσι τὴν μοχθηρίαν, means 'they gloze it over:' so *Plat. Legg.* 886 E, λόγοισι εἰς περιπεπεμμένα, as we say 'cooked up.'

669. κατὰ πεντήκοντα—distributive use of κατὰ, 'in sums of' or 'so much apiece;': so 716 and 718 etc.: cf. *Pac.* 644,

οἱ ξένοι

χρυσίῳ τῶν ταῦτα ποιοῦντων ἐβίνουν τὸ στόμα.

670. κἀναφοβοῦντες—'verbum fortasse non aliunde cognitum' (Blaydes).

671. βροντήσας—cf. 624.

672. ἀγαπᾶς...περιτρέγων—*Plat. Rep.* 475 B, ὅπῃ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν, 'are content:' see Goodwin § 881. ἀργελοφούς—i.e. the refuse, lit. the ends of the skin: τὰ περιττὰ καὶ ἀχρηστα. ἀργελοφοὶ γὰρ τῆς μηλωτῆς οἱ πόδες, οὗς ποδεύοντας καλοῦσι, καὶ οὗτοι ἀχρηστοὶ (schol.). For περιτρέγων cf. 596. 'You joy the while at the remnants vile, the trotters and tips of your power to gnaw' (Rogers).

673. ἤσθηνται—the perfect is not 'gnomic,' like 591, but implies complete conviction; Goodwin § 44. σὺρφακα—'rabble,' lit. rubbish swept together=συρφετῶν. τὸν ἄλλον—the general multitude, as opposed to οὗτοι.

674. ἐκ κηθαρίου κ.τ.λ.—'growing lean on a ballot-box and daintily

feeding on nothing;’ i.e. content with your dicast’s pay, which barely keeps you from starving.

κηθαρίου—the ballot-box, or ‘the top thereof, like *κημὸς*, line 99 (see 754): from *κηθίς*, *κῆθιον*, words which also mean a dice-box.

λαγαριζόμενον—‘growing empty;’ *Ecccl.* 1166, *τάσδε λαγαράς* (sc. *γαστέρας*). *τραγαλίζοντα*—cf. *τρώγω*, *ἐτραγον*: ‘so *στραγάλια* in modern Greek = *τρωγάλια*.’ Hence the pun on *τραγασαῖα*, *Ach.* 808.

675. *Κόννου ψῆφον*—i.e. of no account, a mere cipher. There is said to have been a proverb *Κόννου θρίον*, from a worthless musician named Connus or Connas: *θρίον* was ‘the empty sound which a fig-leaf makes’ (Mitchell); cf. 436. ‘*ψῆφον*, quia de iudice loquitur, facete posuit pro *θρίον*: sic *ἄκρατον μισθὸν* pro *ἄκρατον ὄνον* dictum supra 525’ (Blaydes); so *ψηφισματα* for *μιστήρια*, 378. One Connas is mentioned *Eg.* 534, as a dissolute and thirsty musician. Connus son of Metrobius was Socrates’ instructor in music (Plat. *Menex.* 235 ε). He can scarcely be the person meant, unless he had come down in the world: Cicero calls him *nobilissimum fidicinem*, *Ep. Fam.* ix. 22. *δωροφοροῦσιν*—Plat. *Phaedr.* 266 C, *δωροφορεῖν αὐτοῖς ὡς βασιλεύσω*: *δωροφόροι* Pind. *Pyth.* v. 116.

676. *ἔρχας*—*κεράμια ἀγγεῖα ὑποδεκτικὰ ταρίχων*, schol. Blaydes (with Bergk) reads *ἔρχας ὄνου*, as the phrase is so cited by Pollux from Aristophanes, while *ἔρχας* alone would simply mean empty jars. It is usually understood to mean jars of fish. *σήσημα*—the seed of *σησάμη*, from which was made *σησαμή*, *Pac.* 869.

677. *πλουθυγίαν*—‘health of body and wealth of store;’ a word apparently invented by Aristophanes to express the combination of all the elements of physical prosperity (Rogers): cf. *Eg.* 1091, *Av.* 731.

678. *ὦν ἀρχαίς*—Rogers and Blaydes take *ὦν* as masculine, connecting it with *οὐδέις*, ‘none of your subjects.’ It may however be neuter, sc. *ἀπὸ τούτων ὦν*, ‘from all your empire.’ *ἐν γῆ . . ἐφ’ ὑγρᾶ*—Hom. *Il.* xiv. 308, *ἐπὶ τραφερῆν τε καὶ ὑγρῆν*. *πιτυλεύσας*, ‘plying the oar’ (cf. *πίτυλος*), strictly applies to *ἐφ’ ὑγρᾶ* only: ‘for which on the land and the wave you toiled’ (Rogers). This is probably a poetic quotation.

679. *σκορόδου κεφαλῆν*—*Plut.* 718, *σκορόδων κεφαλὰς τρεῖς Τηνίων*. *τοῖς ἄψητοις*—‘as a relish for your boiled fish:’ for the dative cf. *ἀψύαις*, 496.

680. *μὰ Δι’ ἀλλά*—Philocleon admits that he receives no offerings of garlic; he has to buy what he wants. Still this is no proof of actual slavery. *παρ’ Εὐχαρίδου*—*ὄνομα σκοροδοπώλου*, schol.

ἀγλιθας—*Ach.* 763. μετέπεμψα—this use of the active is common in *Thuc.* e.g. iv. 30, 3, στρατιῶν μεταπέμψων.

681. ἀποκναίω—*Ecc.* 1087, ἔλκοντε τοὺς πλωτήρας ἂν ἀπεκναίετε.

683. τοὺς κόλακας—an unexpected turn for ‘their kith and kin.’

684. ἦν τις...ἀγαπήσ—cf. 672. τοὺς τρεῖς ὀβολούς—‘your three obols’ as dicast’s fee; cf. 690, τὸ τριώβολον. αὐτὸς ἐλαύνων—‘it was by the exertions of citizens like yourself, Bdelycleon means, as sailors and soldiers in her fleets and armies, that Athens gained her imperial revenue; yet your whole share in it consists of this paltry τριώβολον, and this you receive as a favour, and are only too happy to get it’ (Rogers).

686. ἐπιταττόμενος—‘under orders;’ *Ecc.* 766, τὸ ἐπιταττόμενον ποίω. φοιτᾷς—i.e. to court. ἀπάγχα—*Nub.* 988, ὥστε μ’ ἀπάγχεσθαι: *Ach.* 125, ταῦτα δῆτ’ οὐκ ἀγχόνη;

687. εἰσελθόν—sc. into Philocleon’s house, is the natural meaning. Rogers however takes it to mean ‘came forward in the assembly’ (for which παρελθεῖν is the usual word), and εἶπη ‘moved a resolution.’ He supposes that, by some recent order of the assembly, the court-doors were to be closed as soon as proceedings commenced, and no dicast to be admitted afterwards. ἐπιταττόμενος then refers to the order of the people; but surely it is more invidious if it means being ‘ordered about’ by some conceited young stripling. σοι—ethical dative, ‘when you have a young fellow come in:’ or it may be governed by εἶπη. Χαίρεον νιός—unknown: the scholiast says οἶον οὐδὲ γρήσιος πολίτης, for Chaereas is satirized by Eupolis as an alien.

688. ὦδὶ διαβάς—

‘straddling—so—

With his legs apart, and his body poised, and a mincing soft effeminate air’ (Rogers);

cf. 1169: *Av.* 486, ὥσπερ βασιλεὺς ὁ μέγας διαβάσκει. The aorist participles suggest that the youth strutted and attitudinised before condescending to deliver his orders.

689. κᾶν ᾤρη—cf. 242.

690. τοῦ σημεῖου—*Thesm.* 278,

ἔσπευδε ταχέως ὡς τὸ τῆς ἐκκλησίας
σημεῖον ἐν τῷ Θεσμοφορίῳ φαίνεται.

A flag or some such signal appears to have been hoisted when the time of meeting approached. It was taken down when proceedings began.

691. τὸ συνηγορικόν—apparently the daily fee paid to the public

advocates appointed to prosecute in cases of importance; see Dict. Ant. ii. 745.

692. *κοινωνῶν*—*Av.* 653, ἐκοινωνήσεν ἀετῷ ποτέ. ἀρχόντων—used of any and every kind of official appointment; so ἀρχή, e.g. 682. *κοινωνῶν* is left as a nominativus pendens, and in the next line the dual takes the place of the singular construction.

693. *ξυθέντε*—Thuc. viii. 68, 1, ὁ πᾶν τὸ πρᾶγμα ξυθείς: Dem. *de Cor.* 275 § 144, εὖ πρᾶγμα συντεθὲν ὄψεσθε. *δυ' ὄντε*—'the two of them.'

694. *ἐσπουδάκατον*—'set to work at once,' 'make a job of it' (Green). κῆθ' ὡς—ὡσπερ being almost invariably used by Aristophanes, Blaydes approves Reisig's suggestion *χῶσπερ*, though he does not read it in his text. *πρίωνθ'*—Reisig's emendation for *πρίων*', which would be acc. sing. after *ἔλκει*, but will not scan. Dindorf adopts *πρίων*', from *πρίων* a sawyer, but the existence of the word is doubtful. Richter follows Bentley in reading *πρίων* (particip.) in agreement with ὁ μέν. ὁ μὲν ἔλκει—one pulls, the other lets go; so they work the matter between them.

695. *χασκάζεις*—'gape after.' The word apparently occurs only here: Blaydes suggests *χάσκεις πρὸς*: cf. *Eq.* 651, πρὸς ἔμ' ἐκεχίησα. The present *χάσκω* is used, e.g. *Eq.* 1032; see note on 342. τὸν *κωλαγρέτην*—the dicasts' paymaster; 724: *Av.* 1541: see Dict. Ant. The word is also spelt *κωλακρέτης*. τὸ *πραττόμενον*—their game, scheme; *πράττω* having commonly the notion of intrigue and underhand dealing.

696. τὸν *θίνα*—ἐκ βυθοῦ με κινεῖς (schol.): 'you stir my very depths' (Green): *Soph. Ant.* 590, κυλινδεῖ βυσσόθεν κελαυὰν θίνα (usually masc.). Van L. compares *Plaut. Rud.* ii. 6, 55, qui a fundamento mi usque movisti mare.

699. τῶν *ἀει δημιζόντων*—'the people's men of the day': *δημίζω* only here; cf. *μηδίζω*, *φιλιππίζω* etc. οὐκ οἶδ' ὅπη—so *Suidas*: 'somehow,' nescio quomodo. The manuscript reading *ὅποι* may be explained as = nescio quo, sc. in quas angustias. *ἐγκεκύλησαι*—apparently 'hemmed in;' like an animal surrounded by hunters and nets; 'driven into the nets' (Mitchell).

700. *Σαρδοῦς*—Sardinia: the poet gives the utmost possible range of Athenian naval power.

701. τοῦθ' ὃ *φέρει*—the *τριώβολον*: so *φέρει*, 691. The scholiast, followed by Richter, strangely understands it of τὸ *ἰμάτιον* 'vix et ne vix quidem ex triobelia comparatum.' *ἀκαρή*—cf. 541: Van L. here reads

ἀκαρπές on the authority of Suidas. *ἐρίω*—cf. Soph. *Trach.* 675 and 690, where Deianira uses a lock of sheep's wool to anoint the robe for Heracles.

702. *ἐνστάζουσιν... ἄλαιον*—as if they were dropping oil a drop at a time into a wound, or a bad ear, as the scholiast says. The reading *ἄλευρον* is due to the proximity of *τοῦ ζῆν ἐνεχ'*, 'they dole it out in driblets, just enough to keep you alive, like flour.' Mitchell defends *ἄλευρον*, thinking that some mode of feeding sickly persons is meant, but *ἐρίω* is fatal to the reading.

703. *βοῦλονται κ.τ.λ.*—*Σγ.* 801,

ἕνα μᾶλλον

σὺ μὲν ἀρπάξῃς καὶ δωροδοκῆς παρὰ τῶν πύλων, ὁ δὲ δῆμος

* * * * *

ὄν' ἀνάγκης ἄμα καὶ χρείας καὶ μισθοῦ πρὸς σε κεχρήνη.

Mitchell cites Isocr. 185.

καὶ τοῦθ' ὦν κ.τ.λ.—'and I'll tell you why;' or possibly 'and this with the object which I will tell you.'

704. *τιθασευτήν*—cf. Dem. *Olynth.* iii. 37 § 31, *οἱ πολιτευόμενοι... ὑμᾶς τιθασέουσι χειροῦθεις αὐτοῖς ποιόντες*: the whole passage is a commentary on our text. *ἐπισφῆ*—'hisses you on:' Theocr. *Id.* vi. 29, *σίζα δ' ὑλακτεῖν νῦν καὶ τὰν κῆνα*, 'I set the dog on to bark at her.'

705. *ἐπὶ τῶν ἐχθρῶν τιν'*—to be taken with *ἐπισφῆ*. *ἐπιρρίξας*—'setting you on,' with a snarling sound, the word being formed with *ρ*; cf. *ῥύξει*, *Ran.* 684. Rogers says, our old writers called it 'to tarre a dog on:'

'And, like a dog that is compelled to fight,

Snatch at the master that doth tarre him on.'

Shakespeare, *King John*, iv. 1, 115.

707. *εἰσὶν γε—γε=ορίνω* vel *ut oratores dicere solent* (Van L.). *χάμαι*—ἀντὶ τοῦ πολλὰ· τῷ ἀπηρισμένῳ ἀριθμῷ ἐχρήσατο (schol.), a computation in round numbers. *ἀπάγουσιν*—'pay;' *Ach.* 643, *τὸν φόρον ὑμῖν ἀπάγοντες*: Thuc. v. 53, 1, *περὶ θύματος ὃ δέον ἀπαγαγεῖν οὐκ ἀπέπεμπον*, compounds denoting payment of what is due; cf. *reddere rationem, poenas* etc.

708. *βόσκων*—'more Medorum et Persarum' (Blydes): so three cities were assigned to Themistocles, Thuc. i. 138, 5; cf. Xen. *Anab.* i. 4, 9, *κῶμαι Παρυσάτιδος εἰς ζώνην δεδομέναι*. *ἃ τις προσέταξεν ἐκάστη*—'had each been directed:' *τις* denotes any person concerned: Thuc. v. 14, 3, *εἰ μὴ τις αὐτοῖς τὴν Κυνοσουρίαν γῆν ἀποδώσει*. For

προστάξεν Dawes proposed *προστάττεν*, 'quum de tempore praesentis agatur;' so Richter and Meineke. But *προστάξεν* refers to a single event in past time, 'had the order been given, the citizens would (now) be living;' see Goodwin § 410: Xen. *Anab.* ii. 1, 4, *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλείᾳ*, 'if you had not come, we should (now) be on our way to the king.'

709. *δύο μυριάδ'*—in *Eccl.* 1132, 'more than 30,000' is the number of citizens mentioned. Thirty thousand is the number given, Hdt. v. 97. Here the wealthy and ruling classes are probably not comprehended by Aristophanes in what Rogers calls 'his gigantic system of outdoor relief.' 20,000 is the number given (Dem.) *Aristog.* 785 § 51, and by other later writers; but these are referring to a period when the population of Athens had diminished. 20,000 is the number in the passage from Aristotle's *Constitution of Athens* cited on line 658.

μυριάδ' ἄν—Mr Green in an admirable note shows that the particle *ἄν* cannot here be dispensed with; nor can its omission be supported by such passages as Thuc. iii. 74, *ἡ πόλις ἐκωδύνευσε διαφθορῆσαι εἰ ἄνεμος ἐπεγένετο*, and others cited by Richter. 'In all such cases where the past indicative without *ἄν* is put, either part of the action had taken place (or was taking place), while the condition applies to the completion and effect of the whole; or, by a rhetorical emphasis of expression, what might have occurred is represented as if it had already occurred. The same condensed and graphic construction is common in Latin, e.g. Liv. ii. 10, *pons sublicius iter paene hostibus dedit, ni unus vir fuisset*. But no such explanation suits this passage, which is entirely a supposed case.' See also Goodwin §§ 415—428. *ἔων*

ἐν—Dawes, with B, substituted *ἐξων ἄν*, but *ἐν* is required: it means 'amidst,' i.e. in the enjoyment of. *ἐν πᾶσιν ἀγαθοῖς* is said to have been a common phrase, for which *λαγφούς* is here substituted, cf. *Ach.* 1026, *ἐν πᾶσι βολταῖς*.

710. *πυφ'*—cf. *Pac.* 1150, *ἦν δὲ καὶ πυός τις ἐνδον καὶ λαγῶα τέτταρα*: *πυός* is the first milk after calving; Lat. *colostrum*, Mart. xiii. 38, 2.

πυριάτη—pudding of *πυός*: 'the other name for it, *πυρίεφθον*, as well as the appearance of this word, suggest that it was made by scalding' (Green). Van L. reads *πυαρίτη*, from *πυαρ* = *πυός*.

711. *ἄξια κ.τ.λ.*—cf. *Eg.* 1334, *τῆς γὰρ πόλεως ἄξια καὶ τοὺν Μαραθῶνι τροπαίου*. There, as here, Bentley's reading *τοῦ τοῦν* is followed by most editors. As Blaydes says, *utraque scriptura proba est*.

712. *δαολόγοι*—who probably went in gangs like our harvest

labourers and hop-pickers, olives soon spoiling if not gathered at once when ripe (Van Leeuwen).

713. τί ποθ' ὄσπερ κ.τ.λ.—Suidas under *νάρκη* cites *τί πέπονθα; ὄσπερ νάρκη*: and several editors therefore read *τί πέπονθ'*: *ὡς νάρκη*, or otherwise alter the line. ὄσπερ at any rate should be retained, cf. 395, and note on 694. νάρκη—numbness or torpor. For *καταχέεται* and its construction, cf. 7.

714. τὸ ξίφος—see 522: *παίξει δέ, ἐπειδὴ ξίφος ἤγησε καὶ ὀρᾶ ἐάντων κατακρατηθέντα* (schol.); he has not the strength to throw himself on his sword, but lets it fall from his grasp. μαλθακός—so 973, *μαλᾶττομαι*.

715. ὅπότεν δεισώσ'—the aorist = 'when they themselves are once afraid, seized with alarm.' τὴν Εὐβοίαν—possibly some proposal had actually been made to allot a portion of Euboea to *κληροῦχοι*, and at the same time to gratify the people by a public distribution of corn (Rogers); or else the meaning is simply 'they offer all Euboea,' i.e. all its stores of grain. διδώσιν = 'are ready to give.' Athens was largely dependent on foreign countries for her supply of corn; cf. Dem. *Lept.* 466 § 31, *πλείστῃ τῶν πάντων ἀνθρώπων ἡμῖς ἐπεισάκτι σίτῃ χρώμεθα*, where see Dr Sandys' notes.

717. πρῶην—this must refer to some recent largess of corn, not to that sent from Egypt by Psammetichus; see next note.

718. καὶ ταῦτα—'and this you got with difficulty, arraigned as an alien (your claim being strictly sifted), a choenix at a time, and that of barley.' ξένιας φεύγων—*ἐν ταῖς διανομαῖς ἐξητάζοντο πικρῶς οἱ τε πολῖται καὶ μὴ*, schol. Plutarch (*Per.* ch. 37) says that when corn was sent by the king of Egypt many spurious claimants were involved in trials, and many were falsely accused. Nearly 5000 were rejected, and 14,440 retained as citizens. The scholiast gives a similar story. The corn was sent by Psammetichus, twenty-three years before the date of this play. Aristophanes himself is said to have been thrice assailed by Cleon as an alien.

For the genitive construction cf. *Ach.* 1129, *δειλιάς φευζόμενον κριθῶν*—not wheat after all, but barley, which grew well in Attica, see Sandys loc. cit.

719. ἀπέκληρον—'this is an answer to Philocleon's remonstrance, *σκέψαι δ' ἀπὸ τῶν ἀγαθῶν ὅλων μ' ἀποκλείεις, σοί*' (Rogers).

720. καὶ μὴ τοῦτους—the change of subject is noticeable.

721. ἐγγάσκειν—so 1007: *Ach.* 221, *μὴ γὰρ ἐγγάγη ποτέ. στομφάζοντας*—*Νυβ.* 1367 *στόμφακα*: cf. *στόμφος*.

722. ἀτεχνῶς—'absolutely,' with ὁ τι βούλει: *Ach.* 37, ἀτεχνῶς ἦκω παρεσκευασμένος βοᾶν κ.τ.λ.

724. κωλαγρέτου γάλα—cf. ὀρνίθων γάλα, 508. πίνειν is added like λείχειν, 738; ῥοφεῖν, 812 etc.

725. ἢ που—'no doubt'; so *Ran.* 814, ἢ που δευὼν χόλον ἔξει. ἢ που, according to Madvig § 246, expresses 'assurance with a mixture of doubt, real or pretended (hence ironically of self-evident conclusions):' cf. *Soph. Aj.* 1008. πρὶν ἂν ἀμφοῖν—the scholiast gives the proverbial line,

μηδὲ δίκην δικάσης πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης,

a verse usually attributed to Phocylides, but according to Blaydes also assigned to Hesiod, Pittheus, or Democritus. To hear both sides alike was part of the dicast's oath cited *Dem. Timocr.* 747 § 151.

726. οὐκ ἂν δικάσαις—'you should not judge,' or perhaps 'you cannot judge:' Meineke suggests οὐ μὴ δικάσεις, Blaydes οὐ δεῖν δικάσαι, on the ground that the optative has not a sufficiently prohibitive force. But the potential optative is certainly used to give an order, though one suggestively and indirectly expressed; e.g. *Soph. Phil.* 674, χωροῖς ἂν εἶσω (*Goodwin* § 237). For the form δικάσαις (which should be -εαις), cf. 819.

οὐ γὰρ οὖν—'for you, indeed, of course' (*Madv.* § 267): cf. *As.* 39: *Thesm.* 164. πολλῶ—'by far,' because of the comparative force of νικᾶν. δεδόκησαι—i.e. this is my decision. For the form cf. *Eur. Med.* 763 (chor.), γενναῖος ἀνὴρ παρ' ἐμοὶ δεδόκησαι: *Hdt.* vii. 16 fin. δεδόκηται: cf. 389.

727. χαλάσας—cf. 655: *As.* 383, τῆς ὀργῆς χαλάσας (part. gen.). σκίπωνας—*scipiones*: *Hdt.* iv. 172: *Eur. Hec.* 65.

728. ξυνθιασῶτα—*Plut.* 508, ξυνθιασῶτα τοῦ ληρεῖν καὶ παραπαλεῖν. *Eur. Bacch.* 547, τὸν ἐμὸν θιασῶταν.

730. ἀτεράμων—*Ach.* 181, γέροντες ἀτεράμονες.

731. κηδεμών—unlike Cleon, 242.

732. ὅστις τοιαῦτ' ἐνουθέται—'who might have given me such admonition.' A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact, a wish past attainment, or some other expression implying non-reality: cf. *Plat. Crit.* 44 D, εἰ γὰρ ὄφελον οἰοῖ τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἰοῖ τ' ἦσαν αὐτὸ καὶ ἀγαθὰ τὰ μέγιστα (*Hadley, Greek Gram.* § 884).

For ὅστις cf. *Eur. Iph. T.* 354, ἀλλ' οὐτε πνεῦμα Διδόθεν ἦλθε πώποτε, οὐ πορθμῆς, ἧτις διὰ πέτρας Συμπληγάδας Ἑλένην ἀπηγάγ' ἐνθάδ'.

733. *παρὸν ἐμφανῆς*—Hor. *Car.* iii. 5, 2, *praesens* divus habebitur Augustus: ib. i. 35, 1, o diva...*praesens* vel imo tollere de gradu, etc.

734. *ξυλλαμβάνει τοῦ πράγματος*—Eur. *Med.* 946, *ξυλληψομαι δὲ τοῦδέ σοι γὰρ ὡ πόνου.*

736. *παρὸν*—i.e. 'accept on the spot:' cf. 840: *Av.* 548, *ἀλλ' ὅ τι χρὴ δρᾶν σὺ δίδασκε παρὸν.* Mitchell gives other instances at the end of lines: cf. also *Plut.* 256, *ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς ἢ δεῖ παρὸν' ἀμύνειν*, i.e. at once. Here the word may possibly have come in from above. Blaydes reads *παρὸν*, 'when you have the chance' (cf. *ἔξον* etc.), which is very abrupt. *πρόφρων*, *μαθῶν*, etc. have also been suggested. *παρὸν* however is right enough. If any defence of it is needed I should rather prefer Rogers' view that 'the word is with some humour transferred to the corresponding attitude to be assumed by the recipients of the divine favour.'

741. *ἀλλ' ὅτι σιγῆ*—'his silence without uttering a sound, this I cannot like.' For *γρύξει* cf. 373.

742. *τοῦτ'*—so 653. *προσιεσθαι*—*Eq.* 359, *ἐν δ' οὐ προσιεται με*: *Hdt.* i. 48, *οὐδὲν προσιερὸ μιν.* *προσιεμαι* thus used is lit. 'to attract to itself.' Conversely it means 'to approve, be pleased with;' e.g. *Thuc.* iv. 38, 1, *δηλοῦντες προσιεσθαι τὰ κεκηρυγμένα.* *Lid.* and *Scott* compare the double use, *I like it not, it likes me not.*

743. *Philocleon* is still silent, and seems unconscious. The chorus explain that he is lost in meditation and is overcome by the revulsion of his feelings: *μετέγνω, φησίν, ἐπὶ τοῖς πεπραγμένοις αὐτῷ πάλαι* (schol.). *νενοθέτηκεν αὐτόν*—'he has taken himself to task as to those pursuits on which he formerly doted' (Rogers). *ἐς τὰ πράγματα*—'in respect of the way of life;' cf. 1473.

744. *ἐπεμάλινε'*—cf. 1469: *Hom. Il.* vi. 160, *τῷ δὲ γυνὴ ἐπεμήνατο.*

745. *πάνθ' ἃ οὐκ ἐπέειθεο*—'he now counts as errors all his refusals to listen to your advice;' cf. 514, *πάντα ταῦθ' ἀμαρτάνεις.*

746. *καὶ σωφρονεῖ μέντοι*—'yes, and he is in his right mind:' *μέντοι* here is an emphatic affirmation. Blaydes needlessly reads *σωφρονεῖν μέλλει.*

μησιστάς—cf. Eur. *Iph. A.* 345, *ἄνδρα δ' οὐ χρεῶν τοὺς τρόπους μεθιστάναι.* The text is gratuitously altered by *Hirschig* into *μεθεστῶς τῶν τρόπων*, on the analogy of 1451 etc. As *Van L.* points out, *τῶν πρὶν τρόπων* or some other qualifying word would then be required.

749. *ὠ μοί μου*—'a deep sigh evinces the returning senses of *Philocleon.* The rapid, incoherent, agitated burst which presently follows is in admirable keeping' (Mitchell).

οἶτος—see line 1.

750. μή μοι κ.τ.λ.—‘Philocteon at length breaks his tragic silence, and gives utterance to a cento of scraps from the *Hippolytus Velatus*, *Alcestis*, *Bellerophon*, and probably other plays of Euripides. The scholiast’s gloss ἐξ Ἰππολύτου Εὐριπίδου properly belongs to the line before us, and refers no doubt to that lost play which the grammarians cite under the name of Ἰππόλυτος καλυπτόμενος’ (Rogers).

751. κείνων ἔραμαι—Eur. *Alc.* 866, ζηλῶ φθιμένους, κείνων ἔραμαι, κείν’ ἐπιθυμῶ δῶματα ναλεῶ: cf. also *Hēr.* 215—219.

754. κημοῖς—cf. 99. The perfected κημός is described Ar. *Rep.* *Atē.* col. 36, l. 7, ἐπίθημα διεργωνημένον ὥστε αὐτὴν μόνον χωρεῖν τὴν ψῆφον, ἵνα μὴ δύο ὁ αὐτὸς ἐμβάλλῃ.

756. σπεῦδ’ ὦ ψυχῇ—apparently a tragic parody. Van Leeuwen compares Eur. *Med.* 1056, μὴ δῆτα, θυμέ, μὴ σὺ γ’ ἐργάσῃ τάδε κ.τ.λ., parodied *Ach.* 450, 480, 483, πρόβαινε νῦν, ὦ θυμέ κ.τ.λ.: cf. also Hom. *Od.* xx. 18, τέτλαθι δὴ κραδίη. Some hero is apostrophising his own soul, and inciting it to deeds of daring. Philocleon however, Rogers somewhat fancifully thinks, calls his vote his ψυχῇ. He imagines himself once more in court. He will not part with his pebble till all the rest have voted; ‘then he exhorts it to make haste; then he pretends to lose it; finally he throws it in with resolute energy.’ πῶς μοι ψυχῇ;—even as explained by Rogers, this is an exquisite bathos.

757. πάρες, ὦ σκιερᾷ—sc. φύλλας, ὑπερβῶ κρηναῖα νάπη, ‘let me pass, shadowy foliage, over the watered glades,’ Eur. *Beller.* (Fragm. 303).

759. μὴ νῦν ἔτ’—either Philocleon forgets his partisanship, like the chorus in line 342, or he is already alienated and exasperated, and ready to condemn his former patron.

761. τί σοι πῶμαι;—cf. *Nub.* 87, ὦ παῖ πιθοῦ. ΦΕ. τί οὖν πῶμαι δῆτά σοι; (Goodwin § 287).

762. φέρ’ ἔθε—so 145. τοῦτο—to be taken with πῶμαι.

763. Ἅιδης διακρινεῖ—‘Hades shall (1) decide the issue,’ or (2) ‘part us combatants,’ ere I comply. For (1) cf. *Hdt.* i. 100, διακρίνων τὰς ἐσφερομένας δίκας: for (2) Hom. *Il.* vii. 292, εἰσόκε δαίμων ἄμμε διακρίνη. The present line is, according to the scholiast, a parody on the *Cressae* of Euripides.

764—834. The son, finding his father resolute, persuades him to sit in judgment at home, and makes arrangements for holding the court.

764. σὺ δ’ οὖν—see note on line 6. κεχάρηκας—Veitch gives

no other instance of this indicative: *κεχαρηκώς*, Hdt. iii. 27 etc.: cf. *κεχώρησαι*, 389.

765. *ἐκείσε*—to the court; cf. 91, 751, 767.

767. *ταῦθ' ἄπερ*—sc. *δίκαζε*: *Eq.* 213, *ταῦθ' ἄπερ ποιεῖς ποιεῖ*. As *ταῦθ'* (or *ταῦθ'*) comes awkwardly after *περὶ τοῦ*; Meineke suggests *πρᾶτθ'*.

768. *ἀνέψεν*—‘sic dicunt Attici, non *ἦνοιξεν*; cf. *Plut.* 1102, *ἀνέψας*’ (Blaydes). *ἡ σηκίς*—*σηκίδα τὴν κατ' οἶκον θεραπείαν λέγουσι* (schol.): from *σηκός*.

769. *ταύτης*—sc. *τῆς δίκης*: ‘nisi reponendum *ταύτη γ'*’ (Blaydes). *ἐπιβολήν*—fine or penalty; *Xen. Hell.* i. 7, 2, *ἐπιβολὴν ἐπιβαλῶν*. *μίαν*—sc. *δραχμὴν*, ‘quae vox omitti solet cum multa statuitur’ (Van L.): cf. e.g. *Dem. Androt.* 601 § 26, *ἐν χιλίαις ὁ κίνδυνος*.

770. *πάντως δέ*—i.e. your duties in court were much the same. But fining housemaids was scarcely all the dicasts’ work; and Meineke may be right in suspecting that a line or so is lost. For *δέ* several editors read *γε*. Blaydes says, ‘vulgata recte se habet: cf. *Thesm.* 851, *πάντως δ' ὑπάρχει μοι γυναίκεα στολή* etc.’

771. *ταῦτα*—sc. *δράσεις* (Blaydes): but, supposing the reading to be right, it is better to follow Green, who takes *ταῦτα* as cognate accusative with *ἡλιάσει*, ‘you will judge these cases:’ cf. *Thuc.* vi. 14, *καὶ σύ, ὦ πρότανι, ταῦτα...ἐπιψήφισε*. *μὲν νῦν* however can scarcely be right. Blaydes suggests as possible *καὶ ταῦτα δικάσεις ἐλόγως ἦν*.

ἐλόγως—with good reason, ‘appropriately, aptly,’ as Rogers renders it. Aristophanes, he says, ‘is paving the way for the double pun which he is about to introduce.’ *ἦν ἐξέχη*—‘come out;’ cf. *Ar. Fragm.* 346 (from the *Nῆσοι*), *λέξεις ἄρα, ὥσπερ τὰ παιδί', ἐξεχ', ὦ φῶδ' ἦλιε: πρὶν ἡλιον ἐξέχειν* appears in a law ap. *Dem. Leoch.* 1071 § 62. In *Plat. Rep.* 602 c, *ἐξέχοντα* is opposed to *κῶλα*, convex and concave.

772. *εἰλη*—*ἡ τοῦ ἡλίου ἀργή* (schol.): hence *πρόσειλος*, *Aesch. Prom.* 451, etc.

ἡλιάσει—*ἡλιάζομαι*, to sit in the court Heliaea, occurs *Eq.* 798; *Lys.* 380: it is not connected with *ἡλιος* but with *ἄλλια*. But the sound also suggests basking in the sun, in which sense *ἡλιάζομαι* is used by Aristotle, *H. A.* ix. 5, 7. *πρὸς ἡλιον*—*Nub.* 771, *στὰς ὦδε πρὸς τὸν ἡλιον*.

773. *ἐὰν δὲ νίφῃ...καθήμενος*—sc. *ἡλιάσει*: so Green, Blaydes, and Van Leeuwen, with a stop at the end of the line. The run of the verse is decisive in favour of this view. The old editions make *εἴσει* the apodosis to *ἐὰν δὲ νίφῃ*, with a comma after *καθήμενος*, ‘sitting by the

fire, while it rains,' which gives a curious muddle of weather as well as of construction. Blaydes suggests that possibly ἦν ξυννέφη δέ should be read; cf. *Av.* 1502,

τί γὰρ ὁ Ζεὺς ποιεῖ;
ἀπαιθριάζει τὰς νεφέλας ἢ ξυννέφει;

774. *δοντος*—sc. τοῦ θεοῦ: cf. 263: *Hdt.* iv. 28, τὸ δὲ θέρος δων οὐκ ἀνιέει. *ἔσει*—'you shall go indoors;' cf. 891. The scholiast takes it from *εἶσομαι* 'you shall take cognizance of the case,' γνώση τὴν δίκην. We might suppose that the double meaning was intended; but, as Richter says, 'δίκην εἰδέναι pro δίκην γινώσκειν ab Aristophane usurpatum esse ignoro.'

The first half of this line is not satisfactory; 'sensu caret,' says Van L. At any rate the abrupt beginning without a particle is suspicious: V has *δοντας*, and some corruption is probable.

ἔγρη—*Ran.* 51, ἐξηγρόμην: *Hom.* II. x. 159, ἔγρεο. *μησημβρινός*—*Ach.* 40, οἱ πρυτάνεις οὐτοῦ μησημβρινοῦ.

775. *σέβεις* κ.τ.λ.—cf. 690 and 892. *θερμοθέτης*—the archon acting as president of the court; cf. 935. *τῇ κυκλίβι*—dat. instr. cf. 334: *Ecc.* 420, ἦν δ' ἀποκλείη τῇ θύρᾳ. For *κυκλίς*, see 124.

776. *τοῦτί μ' ἀρέσκει*—*Ach.* 189, οὐκ ἀρέσκουσιν μ': *Ran.* 103, σὲ δὲ ταῦτ' ἀρέσκει; etc. It is generally assumed that the accusative with *ἀρέσκω* in Aristophanes is established. Van Leeuwen however has a theory that it is the dative *μοι* or *σοι* that is elided, as in *οἶμοι*, *Ach.* 590 etc. The passage in the *Ranae*, he considers, may be corrupt, and elsewhere when there is no elision we have the dative, as in line 818. *δίκην λέγει*—Mitchell quotes *Dem.* 104, *μισθοῦ τὰς δίκας λέγων*: *Isocr.* 318, *ἵνα δίκας μανθάνη λέγειν*.

778. *δάκνων*—'galling;' cf. 374: *Ach.* 325, *δήξομαι' ὑμᾶς ἐγώ*. For 'biting' as applied to the defendant, cf. 943: so *ψήφω δακύν*.

779. *διαγινώσκειν*—*diuincicare*; *Thuc.* iv. 46, 2, ὥστε περὶ σφῶν τὸν Ἀθηναίων δῆμον διαγινῶναι.

780. *μασώμενος*—*Eq.* 717 etc.

781. *λέγεται*—'it is a common saying;' cf. τὸ λεγόμενον, *Thuc.* vii. 68, 1 etc.

783. *ἀναμασώμενοι*—'ruminating,' lit. chewing the cud. The only other instance of the word quoted by Blaydes is from *Athen.* xiv. 56 (647), where it is metaphorical as here.

784. *ἀνά τοι με πέθεις*—cf. 437.

786. *κατ' ἐμαντόν*—cf. 1021: *Nub.* 194, αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκειται.

788. ὁ σκωπτόλης—'that scurvy jester;' 'quasi ὁ δλοῦμενος (ἐξ-ώλης) σκώπτης' (Blaydes): cf. 1308: *Ach.* 855, Δυσίστρατος Χολαργέων δρεϊδος. δραχμὴν μετ' ἑμοῦ—the day's pay for the two as dicasts.

789. διακερματίζετ'—'got it changed.' This is the reading of V. The active, which is also read, would mean 'gave me change.' In Plat. *Rep.* 525 E, κερματίζω is used of dividing a unit of numbers: cf. κέρματα. ἐν τοῖς ἰχθύσιν—in the fish market; *Eg.* 1375, ἐν τῷ μύρῳ: *Thesm.* 448, ἐν ταῖς μυρρίαις: *Lys.* 557, κὰν ταῖσι χύτραῖς κὰν τοῖς λαχάνοισιν ὁμοίως. In *Ran.* 1068, the rich man who has escaped a public burden on pretence of poverty, παρὰ τοὺς ἰχθύς ἀνέκλυθεν, 'pops up in the fish-market,' fish being an expensive luxury at Athens.

790. ἐπέθηκε—he picked up three mullet scales in the shop, and put them in his friend's mouth (cf. 609): *Eg.* 717, τῷ μὲν ὄλιγον ἐντίθης: so ἐνθεσις 'a mouthful' *ib.* 404. The var. lect. ἐπέθηκε might be 'put on my tongue.'

791. ἐνέκαψα—i.e. I took them in: Alex. ap. Ath. iii. 10 (76), ἐγκάψας τὸ κέρμ' εἰς τὴν γνάθον. ὄβολους—the obolus at this time was a small silver coin: copper obols came in about B.C. 400 (*Dict. Ant.*).

793. εἶλκον—the commentators with one consent take this to mean *in ius traherem*. It is however absurd to suppose that a man would (or could) drag another into court for a harmless trick. The Athenians were not absolute fools. The meaning plainly is, 'I collared him,' 'I began to pull him about,' the practical joke leading to horse-play. So *Eg.* 665, κἄθ' εἶλκον αὐτὸν οἱ πρυτάνεις χολ τοξόται, 'hustled him,' 'handled him roughly.' For ὅτι; cf. 48, note.

794. ἀλεκτρυόνος—ἐπεὶ πάντα πέττουσιν οἱ ἀλεκτρυόνες θερμότητι κούλιαν ἔχοντες, schol.

795. καθέψαις—καθέψω is to boil down: if the word be genuine here, it means to digest, like *concoquo*. Hirschig proposes καταπέψαις: Van L. καταπέττες, as there is no reason for the future. ἢ δ' ὅς—Plat. *Phaed.* 70 B, ἢ δ' ὅς ὁ Σωκράτης: vid. *hμ.* γελῶν is adopted by most critics for the manuscript reading λέγων, as the two words are often confused. The alteration is not however certain; λέγων is supported by *Av.* 472, ὅς ἐφασκε λέγων: *Soph. Aj.* 757, ὡς ἐφη λέγων: *Hdt.* v. 36, etc.

798. ταῦθ' ἤξω φέρων—I'll bring the things: Plat. *Menex.* 240 A, εἶπεν ἤκειν ἄγοντα Ἀθηναίους, 'bade him bring the Athenians.' ταῦτα are the things implied in the offer to establish a court at home: Reiske suggests πάντα. Bdelycleon now goes into the house.

799. *ἴρα τὸ χρῆμα*—cf. 266: *Acē.* 150, *ὅσον τὸ χρῆμα παρῶπων*: *Lys.* 83, *καλὸν τὸ χρῆμα*. *λόγια*—*Thuc.* ii. 8, 1, *πολλὰ μὲν λόγια ἐλέγοντο, πολλοὶ δὲ χρησμολόγοι ἦδον*. Mitchell says that *λόγια* are the predictions of a soothsayer, *χρησμοί* the oracles of a god; the *λόγια* might be in prose or verse, the *χρησμοί* were generally, if not always, in metre. 'The words however are not unfrequently confounded in Greek writers.' *Lid.* and *Scott* say that *λόγια* are in prose, *χρησμοί* in verse. *περαίνεται*—*Eur. Phoen.* 1703, *χρησμός Λοξίου περαίνεται*.

I should be inclined to assign these lines to the chorus, also 822, 3; but I doubt if the chorus ever interposes comments in iambics.

800. *ἡκηκόη*—so all editors for the manuscript *ἡκηκόειν*: *Eccl.* 650, *ἐπεπόνθη*.

802. *ἐνοικοδομήσοι*—the manuscripts have *ἐνοικοδομήσει*: *Dawes*, *Porson* and others *ἀνοικοδομήσοι*. *τείχος ἐνοικοδομησάμενοι* occurs *Thuc.* iv. 92, 1, in the sense of constructing a fortress in a district, and the compound with *ἐν* is most appropriate here.

803. *δικαστηρίδιον*—(*ῖ*)=*δικαστηρι-ἰδιον*: so *ἀργυρίδιον*, *δακτυλίδιον* etc.

804. *Ἐκάταιον*—a shrine, with perhaps an image, of Hecate who was propitiated as the guardian of houses during the night. Hence *Ἐκάτη* was called *προθυραία*. *Blaydes* approves the manuscript form *Ἐκάταιον* on the analogy of *Ἀθήναιον*, *Ἡραῖον*, *Ἐρμῆον*: 'conferri non debent *Λύκειον*, *Θησεῖον*' etc.

805. *τί ἔτ' ἐρεῖς*;—what can you say now?

'Now then I hope you're satisfied' (*Rogers*).

811. *καὶ πῦρ γε τοῦτ'—*producing a brazier with charcoal: 'and here's a fire and gruel set beside it' (*Rogers*). *φακῆ*—contracted for *φακέα*, 'a preparation of lentils (*φακός*) between solid and fluid; hence *ροφεῖν*, *το σίβ*, apparently a middle term between eating and drinking: cf. *Pac.* 716, *ὅσον ροφήσεις ζυμών*' (*Mitchell*).

812. *ροφεῖν*—the infinitive follows *φακῆ*, as in 738 (*Meineke*, *Blaydes*, *Van L.*): the old editions make it depend on *δέη*.

815. *τὸν ὄρνιν*—'the cock': *Xen. Anab.* iv. 5, 25, *ἐν δὲ ταῖς οἰκίαις ἦσαν αἰγες, δῖες, βόες, ὄρνιθες*, i.e. poultry. The cock seems to have been brought in a cage and hung up over *Philocleon's* chair.

816. *ἀπολογουμένου τινός*—'note that it is only whilst the argument for the defence is proceeding, that *Philocleon's* slumbers are anticipated' (*Rogers*).

818. *τὸ τί*;—'what is that?'; so *Pac.* 696. This use of the

article with the interrogative refers to something mentioned before, a further definition of which is asked for: cf. Eur. *Phoen.* 706,

ἃ δ' ἐμποδῶν μάλιστα, ταῦθ' ἦκω φράσω.

ET. τὰ ποῖα ταῦτα;

i.e. 'what are they?'

819. θήρων—the shrine or chapel. εἰ πως ἐκκομίσειαι—the non-Attic termination -σαι for -σειαι is the reason for altering the manuscript reading; cf. 572. οὐπω μούκόμισαι is read by Blaydes and Van L. following Hamaker: 'parum hic convenit εἰ πως' says Blaydes, and adds 'nusquam alibi apud nostrum aut ceteros comicos legitur ἐκκομίσειν.' Mr Green however says that 'if you would manage to bring out Lycus' statue' is a natural way of asking for it. Δύκου—see 389.

820. παρέστι τοντί—Bdelycleon produces a case or frame, which is the ἡρώων, containing a picture of the tutelary hero.

821. ὡς χαλεπός—ancient authorities, e.g. Harpocration, say that Lycus was represented τοῦ θηρίου μορφήν ἔχων, i.e. half wolf or with a wolf's head; see 389, note. Here, Philocleon is apparently struck afresh with his hero's grim aspect: ὡς δυσμύρφου γεγραμμένου τοῦ ἥρωος, is the scholiast's note. Possibly also 'hard to see' may suggest the small scale or bad execution of the picture produced.

822. οἰόσπερ.....Κλειώνυμος—Cleonymus being as the scholiast says ἄρρυθμος καὶ μακρός, 'tall and clumsy;' φαῦλος ἦν τὴν ὄψιν καὶ κακοσύνθετος τὸ σῶμα ὁ Κλειώνυμος. Or the name may be brought in παρὰ προσδοκίαν, as in 19, in view of the next line.

823. οὐκουν—the true point of likeness: Cleonymus was βίψασπις, while Lycus was a hero of the forum, and so not armed, as heroes were generally represented. Blaydes points out that οὐκουν...γε is the Attic order; *Plut.* 342,

οὐκουν ἐπιχώριον γε πράγμα' ἐργάζεταιται.

824. δίκην ἐκάλουν—'the number of performers for the little dicastic drama is so limited that Bdelycleon has to undertake a variety of parts. Here and elsewhere he is the presiding archon or θεσμοθέτης' (Rogers). For the phrase cf. 830 and 1441.

825. κάλει νυν—'call on,' says Philocleon, plumping down at once in the seat of justice, 'I've been sitting ever so long.'

826. εἰσάγω δίκην—εἰσάγειν with δίκην expressed or understood is always used of the presiding magistrate: Aesch. *Euipi.* 532,

ὕμῶν ὁ μῦθος· εἰσάγω δὲ τὴν δίκην :

Athene is presiding; Lid. and Scott unaccountably make her the prosecutor: cf. 842. *εἰσάγειν τῷ* can be used of the prosecutor.

827. τί τίς—cf. Dem. i. *Phil.* 50 § 36, *πρόβουεν ἕκαστος πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δεῖ ποιεῖν.*

ἐν οἰκίᾳ is Dindorf's correction for the manuscript ἐν τῇ οἰκίᾳ: cf. 1180: *Ach.* 974, τὰ μὲν ἐν οἰκίᾳ χρῆσιμα. Editors mostly read ἐν τῷ οἰκίᾳ, 'mira profecto crasis' (Blaydes).

828. ἡ Θράττα—the regular name of a female slave; *Ach.* 273; *Pac.* 1138, etc. Originally at any rate it denoted nationality.

προσκαύσασα—cf. 939. 'Burning the pot,' as Green points out, may refer here to its contents. Flor. Chr. suggested *προσθραύσασα*. The sentence is not finished as Bdelycleon interrupts the speaker.

829. ἐπίσχεσ—Soph. *O. C.* 856, *ἐπίσχεσ αὐτοῦ, ξεῖνε.*
For οὗτος see line 1. ὀλίγου—sc. δέων, 'nearly,' 'within a little'; *Ach.* 348.

830. δρυφάκτων—see 386. As the word is elsewhere plural, Blaydes suggests that *δρυφάκτων* and *πάρειων* should perhaps be read: 'singularem fortasse posuit grammaticus aliquis propter sequens δ.'

831. δ πρῶτον κ.τ.λ.—this line is nearly repeated *Thesm.* 629,

σὺ δ' εἰπέ μοι

ὅ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυτο.

ἱερῶν—sacred observances, ceremonies.

833. κομοῦμαι τό γε—Blaydes reads *κομοῦμ' αὐτόν*, thus producing a halting line. He suspects some error in the text, 'quum nusquam alibi apud comicos legatur *παραινίκα*;' and suggests *αὐτὸς κομοῦμαι τοῦτό γ' αὐτίκ' ἐνδοθεν* as possible. Philocleon now hurries into the house.

834. τί ποτε τὸ χρῆμα;—i.e. what is he up to now? ὡς δεινόν—'what a strange thing,' or 'what a mighty tie,' as in Aesch. *Prom.* 39, τὸ ξυγγενές τοι δεινὸν ἢ θ' ὀμίλια. ἡ φιλοχωρία—'local attachment,' in this case, love for the court and its appointments.

835. βάλλ' ἐς κόρακας—the slave rushes on the stage swearing at, or rather about the dog. The imprecation βάλλ' κ.τ.λ. is not addressed to the dog, but applies to what follows, 'confound it, what a dog to keep:' so 852 and 982. Only a comma should follow κόρακας. βάλλ' ἐς κόρακας, ὡς occurs *Plut.* 782.

In *Ach.* 864, we have παῦ' ἐς κόρακας. οἱ σφήκες οὐκ ἀπὸ τῶν θυρῶν; which may mean 'stop, confound it;' etc.; though I think it is rather, 'stop; be off, confound you.'

τρέφειν—infinite of exclamation: *Nub.* 268, τὸ δὲ μὴ κυνὴν οἰκοθεῖν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα: *Ach.* 127, τοῖσδε ξενίζειν: cf. *Verg. Aen.* i. 37, mene incepto desistere victam: see Goodwin § 787.

836. ἐτέον;—see 184. For οὐ γάρ answering, cf. *Eq.* 1392,

πῶς εἶλας αὐτὰς ἐτέον; ΔΓ. οὐ γὰρ ὁ Παφλαγῶν
ἀπέκρυπτεν αὐτάς;

'Anglice, why, did not?' (Blaydes).

ὁ Δάβης—the name of a dog, from λαμβάνω: Gripper, Nipper, Pineher, or the like, have been suggested as equivalents. 'Grab 'em' is closer to the derivation. Laches too is plainly meant; κωμωδεῖται παρὰ γράμμα, as some will have it, says the scholiast. Like the dog, Laches belonged to the deme Aexone (895), and Sicily was the scene of his speculations; cf. 240.

837. παρῆξας—here the notion of 'sneaking' seems implied by the compound; but there is no such idea in παρῆξον, 988; cf. παρακύψης 178. ἰπνόν—the kitchen; cf. 139.

838. τροφαλίδα—fresh cheese, from τρέφω to curdle milk: *Hom. Od.* ix. 246, ἤμισυ μὲν θρέψας λευκοῖο γάλακτος: *Theocr. Id.* xxv. 106, ἄλλος τρέφε πλοῖα τυρῶν. Blaydes gives *Alex.* iii. 462, τυροῦ Κυθνίου τροφαλίδα χλωρῶν: *Lucian Iex.* xiii. τυροῦ τροφαλίδας: and illustrates the accusative σικελικῆν by *Lys.* 196, Θάσιον οἶνον σταμνίον. σικελικῆν—cf. *Pac.* 250, where cheese is thrown into the mortar, as an emblem of Sicily. πολυθρέμμων δὲ ἡ Σικελία, διὸ τυρῶν πολὺν καὶ κάλλιστον ἔχει (schol.). 'Sicily was the great dairy-land of antiquity; her hills and plains were covered with innumerable herds; her βουκόλοι figure everywhere in the Idylls of Theocritus: and indeed it is from them that Bucolic poetry, both the name and the thing, was originally derived. Her cheese was renowned all over Hellas, and her τροφαλὶς τυροῦ, an elongated cream cheese, was her special pride and glory, Σικελία, ἀρχήμα τροφαλῆς, *Athen.* xiv. 76' (Rogers). As to the shape, the scholiast says, οἱ μὲν τὸν ἐπιμήκη τυρῶν, οἱ δὲ τροχῶν τυροῦ, i.e. a round.

839. τοῦτ' ἄρα—used like ἄρα in verse to give an inference; *Av.* 161,

ὁμοίως μὲν ἄρα ζήτησε νυμφίων βίον.

For the position of the predicate πρώτον, cf. *Thuc.* iv. 24, 3, ὁρῶντες τοῖς Ἀθηναίοις τὰς μὲν παρούσας ὀλίγας ταύτας: id. v. 10, 9, οἱ δὲ αὐτοῦ ξυστραφέντες ὀπλῖται ἐπὶ τὸν λόφον, where ξυστραφέντες ἐπὶ τὸν λόφον is predicate in apposition: so *Ar. Rhét.* i. 5, 17, οἱ ἄλλοι αἰσχροὶ ἀδελφοί, ὁ δὲ καλός.

840. εἰσακτέον μοι—in his capacity of θεσμοθέτης: cf. 826. παρών—*Thesm.* 188,

ἔπειτα πῶς οὐκ αὐτὸς ἀπολογεῖ παρών;

See also note on line 736. 'Come forward and accuse' is Blaydes' rendering. He adds 'saepe παρών pro παρών, et παρεῖναι pro παριέναι usurpatur.' This is a somewhat dangerous dictum; rather παρεῖναι gives the result, παριέναι the process; and παρών stands where παρελθών might be written.

842. ἦν τις εἰσαγάγη γραφήν—cf. *Dem. Meid.* 515 § 3, κατηγορήσων, ἐπειδὴ τις εἰσάγει, πᾶριμι, i.e. now that I can get my case heard.

γραφήν—the technical word for a criminal indictment or prosecution, as opposed to δίκη, a civil action for damages.

843. ταῦτα χρῆ ποιεῖν—'yes, sir,' see 142, note. Philocleon now reappears with a piece of fencing to serve for δρύφακτοι.

844. χοιροκομαίον—the fence behind which the pigs were kept; ζωγρεῖων καννωτών, δπου οἱ χοῖροι τρέφονται, schol. The word occurs *Lys.* 1073.

'Ἔστιας is added, 'a domestic pig-rail,' ἐπεὶ ἐπὶ τῆς Ἔστιας τρέφονται χοῖρους, 'because pigs are kept inside,' which appears to be the meaning. So in 179 the donkey is brought out from some interior stable-yard.

The two words here read like a παρά προσδοκίαν for 'a shrine of Hestia'; and they are in anticipation of the coming joke.

845. εἰθ' ἱεροσυλήσας φέρας;—render 'have you then been robbing a temple?': cf. note on ἦξω φέρων, 798. οὐκ—so 77 and 634.

846. ἀφ' Ἔστιας ἀρχόμενος—a proverbial expression for beginning at the beginning, in due and regular order. The first libation was poured to Hestia as the guardian of the hearth, and the offerings at festivals began with her; cf. *Plat. Euthyphr.* 3 A, ἀφ' Ἔστιας ἀρχεσθαι κακουργεῖν τὴν πόλιν: id. *Crat.* 401 B, ἄλλο τι οὖν ἀφ' Ἔστιας ἀρχόμεθα κατὰ τὸν νόμον; The phrase is also written ἀφ' ἑστίας, 'beginning at the hearth,' the centre point of the house.

ἐπιτρέψω—'trounce:' cf. *Pac.* 246, ὡς ἐπιτετρέψωσθ' αὐτίκα, where the literal meaning of pounding is intended as well.

847. τιμῶν βλέπω—'I look to assign the penalty,' i.e. I am eager to do so, is the meaning required: cf. *Ach.* 376, οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακῶν. Dobree proposed τιμῶν i.e. τιμῶν: but this would give a different and less appropriate sense, 'I have a penalty-assigning look,' cf. 900.

848. σανίδας—boards with the entries of cases to be tried, 'containing in fact a programme of the dicastic business to be done' (Green); see 349. γραφαίς are probably merely the 'indictments' in the criminal cases, though Rogers understands all the documentary evidence which had been taken beforehand, and sealed up in the ἐχίνος against the day of trial.

Though there is only one case to be tried, Bdelycleon insists on carrying out his duties in a full complete and proper way.

849. οἶμοι διατρέβας—'Oh how you dawdle.' Blaydes reads in his text οἶμοι, τί διατρέβεις; ἀπολείς τριήμερῶν' a halting line. He also suggests οὐ μὴ διατρέβεις μὴδ' ἀπολείς; comparing *Ran.* 462, οὐ μὴ διατρέβεις ἀλλὰ γεύσει τῆς θύρας. In his commentary he cites *Pherecr.* II. 300, οἶμ' ὡς ἀπολείς μ' ἐνταῦθα διατρέβουσ' ἔχει, which supports the ordinary reading.

850. ἀλοκίζεν—see *Lid.* and *Scott*, αἰλαξ: and cf. *Thesm.* 778—782, where αἰλαξ is used of tracing a row of letters. See quotations ap. Blaydes, *arare*, *exarare*, etc. The 'little property,' χωρίον, which Philocleon wanted to furrow is the wax tablet (106), as is obvious without Bentley's rather frigid suggestion κηρίον for χωρίον. Green however thinks that the literal meaning may be intended. Philocleon wishes to get his judicial work over. 'You are keeping me here all day,' he says, 'and I wanted to do a bit of ploughing on my farm.'

851. ἰσοῦ—'there!'; cf. 805. Bdelycleon returns with certain boards and papers. ταῦτα δὴ—cf. 142 etc.

852. ἐς κόρακας, ὡς—'confound it, how vexed I am'; 'dash it, what a bother' (Rogers). ἐς κόρακας is not addressed to any person or thing, but applies to what follows; see line 835. Bdelycleon starts up again to enter the house, thus causing a burst of impatience from his father.

853. κἀδίσκουσ—see 321. The κἀδίσκοι are the ἀμφορεῖς of *Ar. Rep. Ath.* col. 36 l. 3 (Sandys p. 247).

854. οὗτος σὺ—see line 1. ἐπί—*Av.* 77, τρέχω 'π' ἀφύας: *Thuc.* iv. 3, 2, ἐπὶ τούτῳ γὰρ ξυνέπελυσε (v. l. ἐπὶ τούτῳ).

855. εἶχον—'I have these ladles ready,' lit. I have been having, i.e. all the time. ἀρυστήχους—ἀρυστήχος καὶ ἀρυστής καὶ ἀρυστήρ ἀγγείων ἔστω ᾧ ἔστω ἀρυσσασθαι. They had probably been provided to help the φακῆ (811). Van Leeuwen however gives ἐς κόρακας in 852 to Philocleon, and makes Bdelycleon produce the ἀρυστήχοι.

859. κἀπιχώριως—'with native ingenuity' seems the meaning. Blaydes renders 'in native (homely) fashion.' The scholiast says ὡς οὐκ ἔστιν ἀπὸ τοῦ ἐπιχώριον γὰρ ἦν αὐτοῖς τὸ σκώπτειν καὶ παίζειν: the old dicast however is taking things most seriously.

860. πῦρ τις κ.τ.λ.—'the arrangements are now complete: and Bdelycleon calls for fire, and myrtles and incense, that the proceedings may be inaugurated in solemn form with prayer and praise and religious worship. The incense was burned before the Agueus; the myrtles were wreathed in garlands alike around the brows of the worshippers and about the sacred obelisk of the god' (Rogers): cf. *Ran.* 871,

ἴθι νῦν λιβανωτῶν δευρὸ τις καὶ πῦρ δότω,
ὄπως ἂν εὐξώμαι πρὸ τῶν σοφισμάτων.

Thest. 37,

ἐξέρχεται
θεράπων τις αὐτοῦ πῦρ ἔχων καὶ μυρρίνας
προθυσομένους εἶκε τῆς ποιήσεως.

Compare also the solemn religious procession with which Dicaeopolis inaugurates the treaty which he has made with Sparta, *Ach.* 237 sq.

861. μυρρίνας—always associated with sacrifices, religious ceremonies, and rejoicings in general: *Eg.* 221, *στεφανοῦ καὶ σπένδε*: *Pac.* 948 etc.; see Van L.

The myrtle wreath was also a symbol of official duty; *μυρρίνας γὰρ ἔστεφανοῦντο οἱ ἀρχοντες*: hence *μυρρινῶ* 'to long for office' (schol.): cf. *Dem. Meid.* 524 § 10, τὸν ἀρχοντα ἐὰν ἔστεφανωμένον πατάξῃ τις, i.e. in his official character.

865. φήμην ἀγαθὴν—*συνευξόμεθα ὥστε ταῦτα γενέσθαι* (schol.):

'We too, as ye offer the prayer and wine,
We too will call on the powers divine
To prosper the work begun'

(Rogers).

ὕμν—followed by the dual *ξυνέβητον*: cf. *Plut.* 608, ὑμεῖς...μετα-πέμψεσθον.

866. ἐκ—cf. note on 471.

867. *ξυνέβητον*—cf. *Thuc.* i. 120, ἐκ πολέμου πάλιν *ξυμβῆναι*: so *ξυμβασίς*.

868. εὐφημία—cf. *Ach.* 237, εὐφημεῖτε, εὐφημεῖτε.

869. ἐπ' ἀγαθῇ τύχῃ—Lat. *quod felix faustumque sit.*

872. ἀρμόσαι—the usual infinitive in prayers; sc. 'grant that.' ἀρμόσαι is usually taken as intransitive 'that it may turn out well.' Possibly however it is active, the subject being supplied from οὐτος, 'grant that he may accommodate it to us.'

873. πλάνων—or πλανῶν (R). Lid. and Scott give this passage impartially under both πλάνη and πλάνος. Blaydes reads γραφῶν, which Van L. calls 'nimis humile vocabulum pro huius loci gravitate': it is also too special, a general word being appropriate here. If a change were necessary, πόνων might be suggested.

874. Ἴηιε Παιῶν—invoking Apollo as the God of healing, and averter of ill, ὡς ἐπὶ κακῶν λήξει (schol.).

875. ὦ Δέσποτ' ἀναξ—cf. 389 and 821. γείτων ἀγυιῦ—Eur. *Phoen.* 634, Φοῖβ' ἀναξ ἀγυιῦ. The scholiast says that a pointed pillar or obelisk was placed before the door in honour of Apollo Aguius: see an array of authorities in Blaydes' note. The deity protected the house by day, as Hecate did by night.

τοῦμου προθύρου προπύλαιε—Bentley's correction of the varying manuscript readings, adopted by most editors. Van L. follows Blaydes in reading προθύρου προφυλάττων, 'watching in front of.' πρόθυρον occurs Hom. *Od.* xx. 355; Pind. *Pyth.* iii. 78 etc.: in the plural supr. 802: *Eccel.* 709 etc.

876. τελετήν—see 121. καινοτομοῦμεν—*Eccel.* 584, εἰ καινοτομεῖν ἐβελήσουσι καὶ μὴ τοῖς ἡθάσι λῖαν τοῖς τ' ἀρχαίοις ἐνδιατρίβειν: the word is especially applicable to religious innovation, cf. Plat. *Euthyphr.* 2 B, 5 A.

877. στρυφνόν—lit. 'astringent,' e.g. of wine: Plat. *Tim.* 67 D. Blaydes cites Amph. iii. 317, εἶτα πρὸς θεῶν οἴνου πολίτης ὧν κρατίστου στρυφνὸς εἶ;

πρίνινον—'of holm oak,' hence stubborn and obdurate: *Ach.* 180, στικτοὶ γέροντες πρίνινοι.

878. ἀντὶ σφραίου—new wine boiled down to one-third its original bulk; Lat. *sapa*; Plin. *N. H.* xiv. 9: the scholiast says it has a slight bitter flavour, βραχὺ παραπικρον, when so prepared. This comment looks as if it were devised to suit the passage; and Rogers points out that luscious sweetness, not sourness, is the characteristic of σφραίου, citing Pollux and other authorities. He thinks that 'a play of words is intended between θύμιδιον the diminutive of θυμός, and θύμιδιον the diminutive of θύμος, the wild herb or vegetable which was so much

eaten by the Athenian poor, and therefore no doubt by the needy dicasts. If, as is probable enough, this food was sauced and flavoured with *σίραιον*, the meaning of the passage becomes clear. Mix, prays Bdelycleon, honey with his temper, as he is wont to mix *σίραιον* with his salad.'

μάλιστα...παραμύζας—cf. *Pac.* 996, *μίξον δ' ἡμᾶς φίλλας χυλῶ κ.τ.λ.*

879. **ἦδη δ' εἶναι**—for the infinitive cf. 872.

881. **τῶν γραψαμένων**—the prosecutors; cf. 894.

882. **ἀντιβολουόντων**—gen. absolute, the subject to be supplied from the context.

884. **ἀκαλήφην**—'the nettle:' τὸ τραχὺ καὶ δηκτικόν (schol.): lit. *Eg.* 422: *Lys.* 549. **ἀφελίσθαι**—'may lay aside,' lit. take away. He is said to do that which is really to be effected in him, an idiom not uncommon in Greek and Latin, cf. 1024.

885. **ταῦτά**—so Blaydes and Van L. with Hirschig, etc.: the manuscripts having simply *ξυνευχόμεσθά σοι*. Several editors read **ταῦτά σοι ἐπίδομεν**—*Eccl.* 1153.

886. **νέαισιν ἀρχαῖς**—'the new appointments,' or 'new officials,' Bdelycleon being presiding archon, and his father sole dicast. **ἐνεκα τῶν προλελεγμένων**—now that we have heard what you have to say. Rogers thinks it may be a legal phrase, 'for the considerations aforesaid.'

888. **ἦσθόμεσθα κ.τ.λ.**—cf. 176, *ἦσθόμεν τεχνωμένου*.

889. **ὡς οὐδεὶς ἀνὴρ**—so *Plut.* 247 and 901. For the nominative cf. 506.

890. **τῶν γε νεωτέρων**—see note on 342.

891. **εἴ τις κ.τ.λ.**—see 690 and 775. Bdelycleon now acts as usher of the court; *μμεῖται τὸν κήρυκα* (schol.).

892. **ἦνύκ' ἂν λέγωσιν**—when the proceedings have begun. For **ἀσφρήσομεν** see 156. The court being now opened, the prosecutor and prisoner are brought in by Xanthias and Sosias. They were apparently two actors, got up like dogs, one representing Cleon, the other Laches.

893. τίς ἀρ'—'reus ubi sit, rogat senex; accusatorem nihil moratur' (Van L.). In some editions this line is printed continuously, τίς ἀρ' ὁ φεύγων οὗτος; κ.τ.λ. and the whole given to Philocleon. The arrangement in the text, following Dindorf and Meineke, is on the whole better; though, as Rogers points out, the defendant is formally presented six lines below. οὗτος, he says, 'seems to be merely used by way of depreciation, What is that fellow, the defendant?' δσον is cognate with the verb, 'what a trouncing he shall get;' *Ran.* 279.

894. ἐγράψατο—'indicts;' this idiomatic aorist is best rendered by our present, the English usage not being so exact as the Greek: cf. πῶς εἶπας; τί τοῦτ' ἔλεξας; etc. ἤσθην ἀπειλαῖς (*Eg.* 696)='I am amused by your threats' (which you just uttered) is somewhat similar. On ἐγράψατο depends ἀδικεῖν, cf. *Pac.* 107,

γράψομαι
Μήδοισιν αὐτὸν προδιδόναι τὴν Ἑλλάδα.

The whole is equivalent to 'the prosecutor demands the punishment of Labes, as being a criminal in that etc.': see the indictment against Socrates *Xen. Mem.* init.

In a civil action for damages the plaintiff's declaration began as in Dem. *Pantaen.* 973 § 22, ἐβλαψέ με Νικόβουλος ἐπιβουλεύσας κ.τ.λ. 'I claim damages for the injury done by Nicobulus.'

895. κύνων Κυδαθηναίους—Cleon is meant. He calls himself the dog, interpreting the oracle, *Eg.* 1023, ἐγὼ γὰρ εἰμ' ὁ κύνων πρὸ σοῦ γὰρ ἀπίω. He belonged to the deme Cydathenus. This deme, according to the scholiast, was in the tribe Pandionis. Aristophanes himself belonged to it. Αἰξωνέα—Aexone was in the tribe Cecropis. It was the deme of Laches (*Plat. Lach.* 167 C).

897. τίμημα—the penalty proposed by the prosecutor. The accused if convicted could propose an alternative penalty (ἀντιτιμᾶσθαι). Here we have the court itself suggesting a harsher penalty. κλοιός or κλοιός was a large wooden collar put on the neck of a mischievous dog (*Lat. boiae*); *Xen. Hell.* ii. 4, 41, τοὺς δάκνοντας κύνας κλοιῷ δῆσαντες. The word also means a collar or pillory for confining the neck and hands of criminals, *ib.* iii. 3, 11.

898. θάνατος....κύνιος—i.e. a hard death, according to the authorities: χαλεπὸς ἐστὶν ὁ τοῦ κινὸς θάνατος δυσχερῶς γὰρ ἀφήσει τὸ πνεῦμα (*schol.*), 'natura autem canis, ut et felis, ea est ut multis plagis affectus ille vix tamen conficiatur, sed sit δυσθανατῶν' (*Flor. Chr.*). Our notion of a dog's death, or dying like a dog, is different.

μὲν οὖν—'nay rather.' The use of μὲν οὖν is to *modify* what goes before, either strengthening or diminishing its force. It may generally be rendered *yea rather* or *nay rather*; e.g. Aesch. *Ag.* 1395,

εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένθει νεκρῷ
τάδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν.

Thus translated by Prof. Kennedy:

'Had it been fit to pour libation o'er the dead
This had been justly, yea 'twere more than justly done.'

899. καὶ μὴν—the regular phrase when a fresh character appears on the stage. οὐτοσί πάρα—'the formula by which a party to the suit entered his appearance. *Here standeth Thomas Mowbray, Duke of Norfolk*' (Rogers).

900. ὦ μισαρός οὗτος—

'O the vile wretch! O what a thievish look!
See how he grins, and thinks to take me in.'

(Rogers.)

Note the use of ὦ with the nominative in an exclamation *about* a person.

901. σεσηρῶς—Richter proposes σεσηρῶς: but this perfect is not found elsewhere nor does it improve the sense.

903. αὖ αὖ—or, as Van L. and others read αὖ αὖ, = our 'bow wow.' Blaydes suggests βαῦ βαῦ or βαῦ αῦ: cf. βαύξω (*Theism.* 173), *baubari*, and our *bay*.

904. This line is given by some editors to Bdelycleon; but it is better, I think, to take it as a part of Philocleon's unfavourable comment. On the other hand γε, as Blaydes points out, suggests a new speaker. For the infinitive ὑλακτεῖν cf. 232. διαλέχων—*Eq.* 1034, in an oracle about Cleon,

λήσει σε κυνηδὸν

νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλέχων

where νήσους is παρ' ὑπόνοιαν for χύτρας or the like. The same idea is probably suggested here. The whole passage from 1017, comparing Cleon to a dog, should be consulted.

906. σὺ δ'—according to the commentators this is addressed to Xanthias, who mounts the βῆμα and speaks for the accuser. But how does this agree with 841?

907. τῆσδ'—sc. φακῆς (811), partitive gen.: so Blaydes and Van Leeuwen for the manuscript reading τῆσδ'.

For ἐγχεάμενος cf. 618. κἀγώ—quorsum καί? Blaydes suggests φακῆς.

908. ἦν—several editors alter this into ἦς, as the attraction of the relative would be expected. Apart from this question, γράφομαι regularly takes two accusatives, e.g. Plat. *Apol.* 19 B, Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην.

909. τὸ βυππαπαῖ—βυππαπαῖ is the sound or grunt uttered by sailors in rowing: *Ran.* 1073,

οὐκ ἠπίσταυτ' ἀλλ' ἦ μᾶζον καλέσαι καὶ βυππαπαῖ εἰπεῖν.

Thus the horses rowing the transports said βυππαπαῖ, *Eg.* 603. Here the phrase means the *navy*, or the *sailors*; with whom Laches may have got into difficulties in his Sicilian command. Calling seamen 'the yeo-ho,' and using words like κατασκευάζω, may have been characteristic of Cleon's homely diction, as Rogers points out.

910. ἀποδράς—'sneaking off,' 'absconding.' γωνίαν...σκότῳ—'he means that the peculations of Laches had been committed in Sicily, an obscure and distant region, where the eye of the Athenian people could with difficulty discern his proceedings' (Rogers).

911. κατασκελίξει—'if not borrowed from the actual oratory of Cleon, is a word formed for the present occasion' (Rogers). σικελίζω, as cited from Theophrastus ap. Athen. i. 40 (22), is used of dancing: here applied to Sicilian cheese, the compound = κατήσθιεν, κατεβρόχθισεν; 'played the Sicilian on a round of cheese.' κἀνέπλητ'—so 1304: cf. 424.

912. νῆ τὸν Δι', ἀλλά—'no doubt, why, his guilt is plain;' so *Nub.* 652: *Plut.* 202: see also note on 966.

913. τυροῦ—genitive as with verbs of smelling, tasting etc. For the cognate κάκιστον cf. 1151.

914. κοῦ μετέδωκ'—this is the head and front of his offending; so in 923.

916. προβάλλη—the regular word for throwing a morsel to a dog: *Nub.* 489,

ΣΩ. ἀγε νυν ὄπως, ὅταν τι προβάλωμαι σοφῶν
περὶ τῶν μετεώρων, εὐθέως ὑφαρκάσει.

ΣΤ. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

τῷ κυνί—'in *Knights* 1017 Cleon is made to compare himself to a faithful and vigilant dog, who serves the Demus his master with loud and incessant barking. And it is in no way improbable that in his actual speeches, like an eminent politician of our own day, he was accustomed to describe himself as the watch-dog or Tear 'em of the State. Mitchell aptly compares Dem. *Aristog.* i. 782, § 40 τί οὖν οὐτός

ἔστι; κύνων νῆ Δία, φασὶ τινες, τοῦ δήμου. ποδαπός; ὅλος οὗς μὲν αἰτιάται λύκοις εἶναι μὴ δάκνειν, & δὲ φησι φυλάττειν πρόβατα αὐτὸς κατεσθίειν' (Rogers).

Mr Rogers' edition bears date 1875. Mr Roebuck, at that time M.P. for Sheffield, called himself Tear 'em, as an independent assailant of abuses.

917. οὐδὲ τῷ κοινῷ γ' ἔμοι—the scholiast explains τῷ κοινῷ by τῷ κοινωνῷ, which must be the meaning of the text if right: so Soph. *O. T.* 239, μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν κοινὸν ποιείσθαι. Rogers however considers that Philocleon (to whom he gives these words as well as the first part of the line) speaks in the name of the sovereign people, the court representing τὸ κοινόν, 'the state itself.' Dobree suggests οὐδὲ τῶν κοινῶν ἔμοι said by Philocleon, a reading which Van Leeuwen adopts: Blaydes says 'fortasse recte,' but regards the passage as doubtful.

918. θερμός—if this is said by Philocleon, as most editions have it, θερμός, applied to the dog (ἀνήρ, cf. 923), means wicked and audacious, as in *Plut.* 415, θερμὸν ἔργον κἀνδρῶν τολμῶντε δρᾶν. But Green's view may be right, that the line ought to be given to the son, who sees his father's eagerness to condemn, and exclaims 'why the man's as hot as his lentil porridge.'

920. πρὶν ἂν γ'—see line 725.

921. αὐτὸ γὰρ βοᾷ—cf. Dem. *fals. leg.* 377 § 119, ταῦτ' οὐχὶ βοᾷ καὶ λέγει ὅτι χρήματ' εἰληφεν Δισχίνης: *Eq.* 204, αὐτὸ που λέγει. In the life of Thucydides Marcellinus says of Book viii. that the style μόνον οὐχὶ βοᾷ that it could not have been Xenophon's.

922. ὡς δντ' αὐ πολὺ—this can scarcely be right, as αὐ has no meaning: Blaydes suggests *δντα παρὰ πολὺ*, Bergk *ἐν πόλει*.

923. μονοφαγίστατον—'superlativus comice formatus, ut μισοπορ-
πακιστάτη *Pac.* 662, sic κακηγορίστατος, ὀψοφαγίστατος, etc.' (Blaydes). Cf. λαλίστερα, *Ran.* 91. μονοφάγε is quoted from Amipsias and μονο-
φαγεῖς (verb) from Antiphanes, *Athen.* i. 8 (14), fin. We may render 'of all dog-kind the lonest-eating man,' slightly to alter Rogers' words.

924. ὅστις—'why he;'; ὅστις 'the relative of a class' refers to an individual as having the characteristics of the class.

τὴν θυεῖαν—'the mortar'; *Nub.* 676: *Pac.* 228. Sicily is meant, perhaps because of its shape. The scholiast says δέων δὲ εἰπεῖν τὴν θάλασσαν ἢ τὴν Σικελίαν ἔπαιξε παρὰ τὴν ὑπόνοιαν.

925. τὸ σκίρον—the rind or outside of cheese (896), 'cui *gyrum*

(λατόπη vel σκίρος) illinebatur ne cito aresceret' (Van L.). From σκίρος is made plaster of Paris, used for mending crockery etc. Hence Philocleon's complaint in the following line.

926. οὐκ ἔστ'...πλάσαι—for the infinitive see Goodwin § 770.

πλάσαι—'to patch up' the cracks; τὰ ῥήγματα διαπλάττειν (schol.), not, as Liddell and Scott say, 'to mould my water-jar.'

927. πρὸς ταῦτα—'proinde, quae cum ista sint, imperativo additum concludentis est, saepe autem animum commotum indicat' (Van L.). For εἰν...εἰν see Goodwin § 223.

928. τρέφαν...δύο. The proverb was μία λόχη οὐ τρέφει δύο ἐριθάκους: Cleon's jealousy or greediness being thus accepted by his representative as well as his dishonesty. ἐριθακος is a solitary or quarrelsome bird: see Lid. and Scott: also Plin. *N. H.* x. 29 (43), sic et erithacus hieme idem phoenicurus (redstart?) aestate. Rogers assumes that the redbreast, *erythacus rubecula*, is meant, and certainly its jealous and combative nature fits the proverb.

929. κεκλάγγω—'bark;' Hom. *Od.* xiv. 30 κεκλήγορτες (see Veitch for the form). διὰ κενῆς=ματαίως: so Thuc. iv. 126, 4: Eur. *Troad.* 753. It is one of the many feminine adverbial phrases; χαιρὸς, κώπης, νευρῆς τόξον, and the like being suggested as understood. ἄλλως is joined with it, as often with μάτην.

930. κεκλάγξομαι—the only instance of this future given by Veitch. It is formed like τεθνήξω (654), κεκράξομαι (*Eq.* 285) etc.

933. κλέπτον—cf. 900. τὸ χρῆμα τάνδρός='the man is a thieving creature:' *Av.* 826, λιπαρὸν τὸ χρῆμα τῆς πόλεως etc.: Rogers compares the old English phrase 'a fine figure of a man.' For χρῆμα cf. 799 etc.

934. ἄλεκτρων—see 815. ἐπιμύει—'winks assent:' cf. ἐπινεύω, *Ach.* 115: Hom. *Il.* i. 528, ἐπ' ὄφρ' οὐ νεύσει Κρονίων.

937. Δάβητι—'witnesses for Labes to appear,' or '(the following) to appear as witnesses.' παρῆναι is the usual infinitive in proclamations; cf. *Ach.* 172, τοὺς Θράκας ἀπιέναι. Pantomimic characters representing (or carrying) the kitchen utensils come, as they are successively cited, on the stage.

938. ἐσχάραν—a brazier, or portable stove; cf. 811: *Ach.* 888,

ἐξενέγκατε

τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.

939. προσκεκαυμένα—'burnt at the fire' (828). Some editors regard the word with suspicion, and adopt Dobree's προσκεκλημένα,

in the sense of 'summoned as witnesses.' The change involves an unusual meaning for *προσκαλέω*, and is no great improvement in sense. Lid. and Scott quote Dem. *contr. Aphob.* 850 § 20, *προσκαλοῦμαι εἰς μαρτυρίαν*, but Dind. has *προκαλοῦμαι*, of a challenge to produce a slave's testimony.

942. οὐκ αὖ σὲ—'personae mutationem indicat αὖ, et cum σὺ arcte construendum est: cf. *Eq.* 336, οὐκ αὖ μ' ἐάσεις etc.' (Blaydes). Van L. considers that αὖ refers to the old dicast's former indications of dislike to the accused.

943. καὶ ταῦτα—'and that too:' Aesch. *Eum.* 627,
οὐ γάρ τι ταῦτ' ἄνδρα γενναίων θανεῖν
καὶ ταῦτα πρὸς γυναῖκας.

ἴσθ' ἔχει—'hold on with your teeth;' cf. 164.

944. ἀνάβαιν—Bdelycleon puts up Labes to make his defence, as he had put up the other dog to conduct the prosecution, 905. 'But Laches, a plain blunt man, and no orator as Cleon was, is so taken aback by the charges brought against him that he has not a word to say in his own defence' (Rogers).

945. ἔχεν... ὅ τι λέγῃ—see Goodwin § 677.

946. οὐκ—'not so;' cf. 77 etc. 'He has plenty to say, but he can't say it,' is Bdelycleon's explanation.

947. φεύγων... Θουκυδίδης—οὗτος, ῥήτωρ ἀριστος τυγχάνων, κατηγορηθεὶς ἐν τῷ δικάσει οὐκ ἠδυνήθη ἀπολογησασθαι ὑπὲρ ἑαυτοῦ ἀλλ' ὥσπερ ἐγκατεχομένην ἔσχε τὴν γλῶτταν, καὶ οὕτω κατεδικάσθη, εἶτα ἐξωστρακίσθη (schol.). For Thucydides, son of Melesias, who opposed Pericles, and was ostracised about 442, see Grote ch. 47: Plut. *Per.* c. 11—14. Note that καί 'adheres to the standard of comparison' (e.g. ὥσπερ καί), as Jowett observes on Thuc. v. 13, 1.

948. ἀπόπληκτος ἐγένετο—cf. Shilleto on Thuc. ii. 60, 4, ὁ νῦν ὑμεῖς δρᾶτε... ἀφίσθε: 'a well-known Greek apposition of one sentence to another especially after δρᾶν (ποιεῖν), πάσχειν. In this as in many instances our idiom and the Greek are in agreement. The Latin usage is to connect the subordinate sentence by *ut*.' ἀπόπληκτος—'dumb-struck.'

949. παρέχ' ἐκποδῶν—λακτίσας τὸν κύνα φησὶν, ἀναχῶρει (schol.). Green follows Reiske in reading παρέχ', ἐκποδῶν, 'allow me, give place; out of the way with you.' Most editors however connect the two words, lit. 'make way (by getting) out of the road': so ἀπιθὶ ἐκποδῶν, *Lys.* 848. For παρέχε cf. 1326: *An.* 1720.

950. χαλεπὸν—Bdelycleon begins according to rule: cf. Ar. *Rhet.*

iii. 14, 7, ἀπολογουμένῳ μὲν γὰρ πρῶτον τὰ πρὸς διαβολὴν κ.τ.λ. διαβεβλημένου—‘a dog whose character is impugned, a dog which has lost its good name. Here again the argument is in accordance with an English proverb, Give a dog a bad name, and hang him’ (Rogers).

951. ὑπεραποκρίνεσθαι—so *Thest.* 186, ἐὰν ὑπεραποκρίνη μου. So in English ‘At my first answer (ἀπολογία) no man stood with me,’ 2 Tim. iv. 16.

952. λύκουσ—τοὺς συκοφάντας, schol. ‘It seems rather meant that Laches was an active soldier against his country’s enemies’ (Green): so Rogers.

953. μὲν οὖν—a good instance of the phrase; see 898.

954. τῶν νυνί—cf. 890.

955. οἷός τε—‘i.e. καὶ οἶος’ (Blaydes). No doubt οἶος ‘fit to,’ ‘the dog to,’ makes excellent sense, better indeed than οἷός τε ‘able to:’ still I doubt if οἷός τε would be written for καὶ οἶος or *quisque* for *et quis*. προβατίους—the Athenian people, cf. 32. ἐφεστάναι—rightly used, as Rogers points out, of a sheep-dog standing guard over a flock: cf. (Dem.) *Aristog.* ii. 807, § 22, κύνα ἐπὶ ποιμνῆν ἀγεννή καὶ φαῖλον οὐδ’ ἂν εἰς ἐπιστήσειε φυλάττειν.

956. τί οὖν ὄφελος—cf. *Plut.* 1152,

τί δῆτ’ ἂν εἴης ὄφελος ἡμῶν ἐνθάδ’ ὦν;

957. ὃ τι;—question repeated as in line 48, ὅπως;

958. εἰ δ’ ὑφέλιετο—cf. 556.

959. καθαρίζειν γάρ—he knows no better; his education has been neglected. So, in *Av.* 1432, the professional informer excuses himself by saying,

τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι,

i.e. he has no other means of living. The scholiast quotes a proverb, but little to the point,

πέζῃ βαδίζω, νεῖν οὐκ ἐπίσταμαι.

960. ἐβουλόμην ἄν—*wellem*, see Goodwin § 246: sc. ἐπίστασθαι αὐτόν. For οὐδέ cf. *Ran.* 866,

ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε.

We might expect μή, but the negative adheres to the main verb, as in Dem. *Con.* 1257 § 3, ἐσκήρωσαν ἐγγυὸς ἡμῶν, ὡς οὐκ ἂν ἐβουλόμην, i.e. ‘I wish they had not.’ An instance of μή with the infinitive is cited by Goodwin, § 424, from Isaeus, *Frag.* 4, ἐβουλόμην μὴδ’ ὑφ’ ἐνὸς ἀδικεῖσθαι τῶν πολιτῶν.

γράμματα—the lowest branch of μουσική, cf. *Eq.* 189,

ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι

πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

Van L. notes, 'alluditor ad proverbium οὐτε νεῖν οὐτε γράμματα, ἐπὶ τῶν ἀμαθῶν, ταῦτα γὰρ ἐκ παιδιόθεν ἐν ταῖς Ἀθήναις ἐμάνθανον.'

961. ἵνα μή—'that he might not have tried to cheat us with this long story.' The dog is supposed to have handed his defence to Bdelycleon, ὡς γραπτὸν δεδωκότος λόγου τοῦ ἀπολογουμένου κυνός (schol.). For ἵνα with a secondary tense of the indicative, denoting a purpose depending on an unfulfilled condition in past time, and therefore now impossible, see Goodwin § 333; and cf. line 732.

κακουργῶν—'in his rascality,' 'with fraudulent intent': κακοῦργος = *malitiosus*: Plat. *Rep.* 338 D, κακοῦργεῖν τὸν λόγον, of unfair and captious argument. ἐνέγραφε—ἐγγράφειν is to *inscribe* e.g. on a tablet, or to *enter* on a register etc. Neither meaning is applicable here. Hence Cobet proposes ἐγραφεν, and Van Leeuwen adopts Blaydes' suggestion of ξυνέγραφε'. ἡμῖν appears to be a dativus *incommodi*, 'that he might not have pestered us with his defence.'

962. ὃ δαιμόνιε—in an ironical or wheedling sense' (Lid. and Scott); so *Ran.* 44 etc. 'This is one of those expressions,' says Rogers, 'which elude the efforts of a translator. It conveys a touch of surprise, not unmingled with expostulation, at the conduct of the person addressed, and is perhaps best represented by the intonation given to such phrases as, Pray, Sir, do so and so.'

963. λέξον μέγα—'speak up'; *Ach.* 103, λέγε δὴ σὺ μείζον, 'speak louder': *Act. Ar.* xxvi. 24, ὁ Φῆστος μεγάλη τῇ φωνῇ φησίν, Μαίνη, Παῦλε.

964. ταμείουσ'—'in charge of the supplies'; the word applies either to official or domestic service: (Dem.) *Timoth.* 1189 § 15, ταμείων Φιλίππῳ τῷ ναυκλήρῳ. ταμίης is the word used to translate *quaestor*. The defence, as the scholiast says, is that of an official at his εὐθύνῃ.

966. νῆ Δί', ἀλλά—'yes, I know; but she's lying.' νῆ Δία affirms φησί in the line before. This must not be confused with the well-known usage of ἀλλά νῆ Δία used, like *at enim*, to anticipate a possible objection, 'but, *it may be said*; but, *my opponents urge*.' This phrase is sometimes inverted, as in Dem. *de Cor.* 266 § 117, νῆ Δί', ἀλλ' ἀδίκως ἦρξα: id. *Zen.* 890 § 29.

967. ταλαιπωρουμένους—'folk in trouble.' The manuscripts with one exception (B) have τοὺς ταλ., which however necessitates pro-

nouncing *έλεα* like a dissyllable, or actually reading *έλει*, a form which, notwithstanding *έλεινός* etc., is more than doubtful. The absence of the article is natural, when the general plural is used, but one particular person is thought of. It is sufficiently justified by the numerous passages cited by Blaydes; e.g. Dem. *Timocr.* 761 § 196, *έλεήσας δεινά πάσχοντας ανθρώπους έλλου διά ταύτα βοηθειν αυτοίς*. Blaydes however says 'postulari videtur articulus'; and suggests *ταλαιπωρούμενον*, sc. *αύτων*, which is adopted by Van Leeuwen.

968. *τραχήλι*—i.e. scraps: *τά άκρα και τά εύτελη κρεά* (schol., with other explanations).

969. *άκάνθας*—fish bones. *κούδέποτ' έν ταύτῳ μένει*—he is always active and stirring in his master's service.

970. *οίος οίκουρός*—i.e. *τοιούτος οίος*, 'a stay at home sort of dog': Plat. *Euthyphr.* 1 D, *οίον τετανότριχα*: Dem. *Ol.* ii. 23 § 18, *οίος έμπειρος πολέμου*. Meineke, Blaydes and Van L. read *οίκουρεύιν*, but why should that obvious reading have been altered into the rarer construction?

972. *μεταιτεί το μέρος*—'demands his share'; a practical comment on the charge in 914.

973. *αίβοι*—expressive of disgust; here at a feeling which is strange and unaccountable. Several editors are dissatisfied with the rest of the line, and offer emendations. One of the best is Van Leeuwen's reading,

αίβοι, τί το κακόν; έσθ' όπως μαλάττομαι;

Meineke gives *τί το κακόν*; as a question put by Bdelycleon.

974. *περιβαίνα*—'encircles' 'envelopes': cf. 713.

976. *πόυ τά παιδία*;—see the note on 568. Several boys dressed as puppies now rush on the stage.

978. *αίτεισθε*—'supplicare dicunt *αίτεισθαι*: nunquam, puto, *αίτω*' (Hirsch.).

979. *κατάβα*—'down' as addressed to a dog; also = 'enough,' said by the jurors to a speaker, when they were satisfied or impatient.

981. *έξηπάτηκεν*—'the judges would say, *That will do, get down*: and the prisoner would get down, expecting an acquittal, and presently find himself condemned after all' (Rogers).

982. *ές κόρακας, ώς*—see 835 and 852.

983. *άπειδάκρυσσα*—perhaps *έπειδάκρυσσα* should be read, as in 882 (Mein. al.). In either case the meaning is 'I shed tears': not 'I wept away my judgment' or 'resolution,' as Lid. and Scott and others take it.

γνώμην ἐμὴν—'in my judgment or opinion'; cf. *Pac.* 232, καὶ γὰρ ἐξιέναι, γνώμην ἐμὴν, μέλλει: so *Ecc.* 349, γνώμην γ' ἐμὴν.

984. οὐδέν ποτ' ἄλλ' ἢ—'simply, merely': (*Dem.*) *Hal.* 81 § 18, οὐδέν ἄλλ' ἢ πεπεισμένος ὑπὸ τούτων, οἷς χρῆται φίλοις. The dicast excuses his tears, which he attributes to the heat of the soup.

986. ὦ πατρίδιον—so παππίδιον, 655; *Ach.* 475,

Εὐριπίδιον γλυκύτατον καὶ φίλτατον.

987. τῆνθι κ.τ.λ.—here it seems plain that the dicast had only one ψῆφος given to him, and then that there were two κάδοι, the πρότερος for condemnation, the ὕστερος for acquittal. This was the oldest method of voting by ballot; other plans are mentioned by the scholiast and discussed by Green, Blaydes, Van Leeuwen, etc. also *Dict. Ant. psephus*; cf. *Ar. Rep. Ath.* col. 35, 27 sq. with the frontispiece to Dr Sandys' edition. The scholiast takes τῆνθι to be the τετυρωμένη ψῆφος (for condemnation) which Bdelycleon wishes his father to put in the ἀκυρος box. This would imply that the πλήρης (solid) ψῆφος would be put in the κύριος box. But the text gives no hint of two ψῆφοι.

988. μύσας—*Soph. Ant.* 421, μύσαντες δ' εἰχόμεν θείαν νόσον. There the notion is mainly metaphorical, implying patient endurance; and this is no doubt Bdelycleon's idea. He wishes his father to 'harden his heart,' and vote straight like a man: so *Plat. Gorg.* 480 c, παρέχων μύσαντα καὶ ἀνδρείως, ὥσπερ τέμνειν καὶ κείνι λατῶν. Philocleon however takes the suggestion in its strict sense, and literally 'goes it blind.' παρῆξον—cf. 837.

989. καθαρίζειν γὰρ—i.e. 'my education has been neglected. I am too old to learn new tricks, and I stick to my old principles': cf. 959.

990. τὴν ταχίστην—sc. ὁδὸν 'the quickest way'; the construction is a cognate accusative 'of the space traversed': cf. *Thuc.* v. 10, 6, (Βρασιδᾶς) ἔθει δρόμῳ τὴν ὁδὸν αὐτῆν εὐθείαν: *Xen. Hell.* iv. 5, 8, εἶπεν ἦκειν τὴν ταχίστην: *Eur. Med.* 384, κράτιστα τὴν εὐθείαν (sc. ὁδὸν πορεύεσθαι). For the adjective cf. *Ran.* 127, βούλει ταχέϊαν (ὁδὸν) σοι φράσω; Philocleon keeps his eyes tight shut, and his son leads him now to the further urn.

991. ἐνταῦθ' ἐνι—i.e. ἐνεστι, 'in it goes,' popping in his voting pebble. The reading is adopted by nearly all editors; cf. *Nub.* 211, ἐνταῦθ' ἐνεισι, 'here they are,' of places down in a map.

992. ἐξηπάτηται—this line is an 'aside.'

993. φέρ' ἐξερᾶσω—rightly, I think, given to Bdelycleon, as president. He prepares deliberately and seriously to count the votes.

Blaydes however makes Philocleon do the counting. In either case the idea of a full court of dicasts is kept up. *ἐξερᾶν* is to turn out the votes, empty the urns: *Ach.* 341, *τοὺς λίθους...ἐξερᾶσατε*, of stones gathered by the chorus in their robes: *Dem. pro Phorm.* 963 § 62, *ἐξέρα τὸ ὕδωρ*, 'empty the water,' from the clepsydra, at the end of the speaker's address. *ἐξερᾶσω* is of course aorist subjunctive, the future with *φέρε* not being classical.

πῶς ἄρ' ἠγωνίσμεθα;—'how then have we sped?' how has the contest gone? *ἄρα* in a question expresses the impatience and anxiety of the speaker; see Madvig's *Greek Syntax* § 258.

The proceedings at the trial of Orestes should be compared, *Aesch. Eum.* 742 sq., especially the exclamation of Orestes,

ὦ Φοῖβ' Ἀπολλων πῶς ἀγὼν κριθήσεται;

994. *δείξαν ἔοικεν*—'we shall soon see'; lit. 'it (i.e. the fact itself) seems about to show': *Lys.* 375, *τοῦργον τάχ' αὐτὸ δείξει: Καν.* 1261, *δείξει δὴ τάχα*: *Dem. Ol.* ii. 24 § 20, *δοκεῖ δ' ἐμοιγε δείξεν οὐκ εἰς μακράν*.

995. 'reus gaudio elatus, in brachia, imo in pedes liberorum suorum se conicit' (Van. L.); while Philocleon on hearing the verdict falls down in a swoon. *πάτερ κ.τ.λ.*—Blaydes compares *Eur. Andr.* 1076,

ἂ ἂ, τί δράσεις, ὦ γεραιέ; μὴ πέσης
ἐπαιρε σαυτὸν ΠΗ. οὐδέν εἰμ' ἀπωλόμην.

οἰμοι...ὕδωρ; given in the text to Bdelycleon, but it may be a faint request from the old man.

997. *οὐδέν εἰμ'*—*Soph. El.* 680, *ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι*.

998. *μὴ φροντίσης*—cf. 25.

999. *πῶς...ξυνέλισσμαι*—'how shall I bear the consciousness of this deed?' which, as Green shows, is nearly equivalent to 'how can I pardon myself for this?' 'To share in the knowledge of a deed (if criminal), and to make no effort to expose it, is in effect to consent to it, or to pardon it; hence the meaning of *συγγιγνώσκειν*.'

1000. *τί ποτε πέισσμαι*;—Philocleon had good reason for his terror, as we learn from line 159.

1001. *πολυτίμητοι*—a word especially applied to the gods; *Ach.* 807, *ὦ πολυτίμηθ' Ἡράκλεις*: *ib.* 759 (*ὁ σῖτος*) *παρ' ἀμὶ πολυτίματος ἔπερ τοι θεοί*.

1002. *καὶ τοῦμοῦ τρόπου*—'and not (as a deed) belonging to my

character': a possessive genitive like *τοῦτο σοῦ* in 576: *θεατῶν* 1013: *Soph. Aj.* 481,

*οὐδεὶς ἐρεῖ ποθ' ὡς ἐπρόβλητον λόγον,
Αἶας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.*

Blaydes however suggests that possibly *τούμου* 'κ *τρόπου* should be read, comparing *Thesm.* 93,

τὸ πρᾶγμα κομψὸν καὶ σφόδρ' ἐκ τοῦ σοῦ τρόπου.

1003. *καὶ μηδὲν ἀγανάκτει γε*—'yes, and don't take it so to heart': *γε* gives assent to Philocleon's excuse (Green).

1004. *θρέψω καλῶς*—cf. 744, where Bdelycleon makes the same proffers to his father.

1007. *ἐγχανέται*—'you shall no longer be a prey to the demagogue who first misleads you, and then laughs at you for being misled. Aristophanes is, for the last time, insisting on that charge against the demagogues, which it is the main purpose of the play to enforce, viz. that while they affected to be patronizing the dicasts, they were in reality deluding them and laughing them to scorn. See supra 516, and passim' (Rogers). *σ' ἔξαπατῶν*—'malim σοῦξαπατῶν (*σοι-ἐξ*) multo enim magis requiritur *σοι* post *ἐγχανέται* quam *σε* post *ἔξαπατῶν*, cf. 1349, 721: *Eg.* 1313 etc.: vulgata tamen defendi potest ex *Ach.* 221, *μὴ γὰρ ἐγχαῖνοι ποτέ...ἐκφυγῶν Ἀχαρῶεας*' (Blaydes).

Ἵπέρβολος—a demagogue who had now attained prominence, and is a constant butt of Aristophanes. He was a lamp-seller (*Eg.* 739), and a sort of second-rate Cleon; cf. *Pac.* 680, where he is mentioned as Cleon's successor 'in command of the stone in the Pnyx.' He was ostracised about the end of 417, see Grote ch. 56; and killed at Samos in 411: cf. Thuc. viii. 73, 3, where Jowett has a capital note on the man.

1008. *ταῦτα*—'certainly, now, if you wish'; cf. 142. The old man sadly and resignedly acquiesces. *νῦν*, as Rogers points out, has a pathetic force, while the enclitic *νν* is meaningless. 'Now: not before, but now: after this crushing and unexpected catastrophe, Philocleon finally and for ever resigns his dicastic duties.' He and his son now leave the stage, followed by the other actors.

Parabasis, lines 1009—1121.

The parabasis of the *Wasps*, like that of the *Birds*, is complete in all its parts: see Dict. *chorus*, p. 422. It is arranged as follows:—*κομμάτιον*, 1009—1014: parabasis proper, 1015—1050: *μακρόν* or *πνίγος*, 1051—1059: *στροφή* or *ὠδή*, 1060—1070: *ἐπίρρημα*, 1071—1090: *ἀντιστροφή* or *ἀντιῶδή*, 1091—1100: *ἀντεπίρρημα*, 1101—1121.

1009. *ἀλλ' ἔτε χαίροντες*—thus the chorus take leave of the actors, and themselves turn to the audience; *Ach.* 1143, *ἔτε δὴ χαίροντες ἐπὶ στρατιᾶν*: *Pac.* 729, *ἀλλ' ἴθι χαίρων ἡμεῖς δὲ τέως κ.τ.λ.*: so *Nub.* 510. *τέως*—'meanwhile,' whilst the actors are away.

1010. *ὦ μυριάδες ἀναριθμητοὶ*—*Plat. Theaet.* 175 A, *πάππων καὶ προγόνων μυριάδες ἐκάστω γεγόνασιν ἀναριθμητοὶ*: *id. legg.* 804 E etc.

1012. *πίση..χαμᾶϊ*'—cf. *Plat. Euthyphr.* 14 D, *οὐ χαμὰ πεσέται δ τι ἂν εἴπῃ*: cf. 1 Sam. iii. 19, 'and the Lord was with him and let none of his words fall to the ground': so *χαμπετεῖς λόγου*, *Pind. Ol.* ix. 12 etc. For *φαύλωσ* cf. note on 656.

1013. *σκαίων*—see note on line 65.

1014. *πᾶσχειν*—*committere* (Blaydes): see note on line 1. *πρὸς ὑμῶν*—*Ran.* 540, *δεξιῶν πρὸς ἀνδρὸς ἐστι*.

1015. Address of the coryphaeus to the audience. *αὐτε*—'non tantum post *Nubium* didascaliam infelicem, sed post ceteras, quae precesserunt, parabases' (Richter). The poet reviews his good services to the city, and complains especially of the rejection of his last comedy. 'In comoedia non nisi in anapaestis aut dactylicis occurrit epica vox *αὐτε*' (Blaydes). *λεψ*—*Pac.* 551, *ἀκούετε λεψ*: so *Av.* 448, *οἱ πάντες λεψ*.

πρόσχετε τὸν νοῦν—*Eq.* 303, *πρόσχετε τὸν νοῦν τοῖς ἀναπιστοῖς*: cf. *Nub.* 575,

*δεῦρο τὸν νοῦν πρόσχετε,
ἡδικημένοι γὰρ ὑμῶν μεμφόμεσθ' ἐναντίον.*

καθαρόν—according to Richter=*παρρησιαστικόν*, i.e. a frank and genuine utterance, such as the orators perpetually beg their audience to receive with patience. *καθαρός* means clear of admixture: *παρρησιαστόν*, *εὐκρινές*, *γνήσιον* (schol.).

1017. *δδικέσθαι...πρότερος*—'that he is the victim of an unpro-

voked wrong.' ἀδικεῖν and ἀδικεῖσθαι are regularly used in the present, in reference to past events, so long as the idea of the wrong done remains. πρότερος often denotes the aggressor or first assailant; Thuc. i. 123, 2, οἱ πρότεροι ἐπιώντες: viii. 27, 3, προτέρα ἐπιχειρεῖν: Hom. *Il.* iii. 351, ὃ με πρότερος κάκ' ἔοργε.

1018. τὰ μὲν οὐ φανερώς—because the earlier plays were not produced in the poet's own name.

The *Δαιταλῆς* was brought out in the name of Philonides, the *Babylonians* and the *Acharnians* in the name of Callistratus. τὰ μὲν is answered by μετὰ τοῦτο, below.

ἑτέροισι ποιηταῖς—δι' ἑτέρων ποιητῶν λάθρα, according to the scholiast, 'serving you by the mouth of other poets'; in which case τοῖς θεαταῖς is to be supplied with ἐπικουρῶν. This construction, though possible, seems forced; and the sense 'assisting others to please you more' (Rogers) is quite satisfactory.

1019. τὴν Εὐρυκλέους—a ventriloquist (ἐγγαστρίμυθος) who gave oracles διὰ τοῦ ἐνυπάρχοντος αὐτῷ δαίμονος (schol.). Eurycles is mentioned by Plato, *Sophist.* 252 C, ἀλλὰ τὸ λεγόμενον οἰκοθεν τὸν πολέμιον καὶ ἐναντιωσόμενον ἔχοντες ἐντὸς ὑποφθεγγόμενον ὥσπερ τὸν ἄσπονον Εὐρυκλέα περιφέροντες δεῖ πορευόνται. 'ἐγγαστρίμυθος is the name commonly applied throughout the Septuagint, and by the Greek Fathers, to persons who had familiar spirits, such as the Witch of Endor. The art of Eurycles was ventriloquism in its ancient and etymological signification of making your voice proceed from the depths of your own body, and not in its modern sense of making your voice proceed from the lips of others. Aristophanes poured his ideas through the lips of Philonides or Callistratus, as the spirit poured his through the lips of Eurycles' (Rogers).

διάνοιαν—'idea' or 'device.'

1020. χέασθαι—Green takes this infinitive as dependent on μιμησάμενος=ὥστε χέασθαι: or it may follow ἐνδύς, like μανθάνειν γὰρ ἤκομεν, *Soph. O. C.* 12 (Goodwin, § 772). Otherwise, it depends on the preceding φησίν, with which view Dobree proposed εἰς τ' for εἰς, a connecting particle being needed. But this involves an awkward anacoluthon, as the three lines following τὰ μὲν are the first subdivision of εἰς πεποιηκώς, the two next lines being the second, and the participial construction should hold throughout. Blaydes reads διδάσκων in his text instead of χέασθαι, but suspects the line as an interpolation. Van Leeuwen says 'delerem hunc versum, nisi poetam consulto parabasin in quinque pericopas 8, 7, 6, 7, 8 versuum distribuisse mihi viderer obser-

vasse. χέασθαι soloecum pro χέαι.' Veitch gives χέασθαι, Aesch. *Pers.* 220: Soph. *O. C.* 447: *ἐχέαντο*, Hdt. vii. 43.

1022. στόμαθ' ἠνιοχήσας—lit. 'having taken the reins of,' i.e. 'having undertaken the conduct of.' For the accusative construction cf. Hdt. iv. 193, *ἠνιοχεύει τὰ ἄρματα*. The poet claims that the *Knights* was his own play entirely, as well as exhibited at his own risk.

1023—ἀρθεῖς δὲ μέγας—cf. Dem. *Olynth.* ii. 20 § 8, *διὰ τούτων ἦρθη μέγας*. The allusion is to the brilliant success of the *Knights*.

1024. οὐκ ἐκτελέσαι φησὶν ἐπαρθεῖς—most editors follow Flor. Christ. in taking this as equivalent to *τελέως ἐπαρθῆναι*, 'he says he was not completely elated,' or 'did not end by being puffed up.' But, as Green says, such a rendering is hardly possible. The meaning seems rather, 'he says that he did not end his course,' i.e. cease from his patriotic efforts. The word is however suspicious: 'οὐχὶ *τροφήσαι* probabiliter Palmer' (Blaydes). Rogers notes the difference between *ἀρθεῖς*, 'though he was lifted up so high' and *ἐπαρθεῖς*, 'he did not end by being lifted above himself.' οὐδ' ὀγκῶσαι τὸ φρόνημα—'nor was his pride puffed up': for this use of the active cf. e.g. Tac. *Ann.* xi. 18, *nos virtutem auximus, barbari ferociam infregere*, 'our courage was increased, while the spirit of the barbarians was broken.'

1025. οὐδὲ παλαίστρας—he did not take to idling and swaggering about the palaestrae, showing himself off to the young men, and courting their congratulations. This, according to the scholiast, was a weakness of Eupolis; *περιῆει τὰς παλαίστρας σεμνυόμενος, καὶ τοῖς παισὶν ἑαυτὸν δῆλον ποιῶν τῆς νίκης ἕνεκα*: cf. also *Pac.* 762,

καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαίστρας περιουστῶν κ.τ.λ.

1026. κωμφοδεῖσθαι κ.τ.λ.—we have to choose between two opposite meanings, according as we take *κωμφοδεῖσθαι* to depend on *μισῶν* or on *ἔσπευθε πρὸς αὐτόν*. This phrase is 'was earnest with him,' i.e. begged him earnestly. Either then the *ἐραστής* deprecated an attack on his favourite, 'hating him to be satirised'; or from pique or spite (*μισῶν*) he begged Aristophanes to gibbet him in his verse. The latter view agrees best with the poet's declaration (1029) that he did not condescend to paltry personal attacks, while either view can be supported grammatically. The infinitive with *μισῶ* is indeed rare; Hom. *Il.* xvii. 272: cf. *Av.* 36, *οὐ μισοῦντ'*.....τὸ μὴ οὐ μεγάλην εἶναι. For infinitive with *σπεύδω* cf. *Pac.* 672, *ἔσπευθεν εἶναι μὴ μάχας* etc.

1028. αἰσὶν χρῆται—'with whom he holds converse,' i.e. who inspire him. *χρῆσθαι*, of 'dealing with,' as in Eur. *Hip.* 997, *φίλοις (τοῖς θεοῖς)*

χρησθαι, perhaps of intimacy, *familiariter uti*. προαγωγούς—*Ran.* 1079. The poet will not degrade his verse to help private intrigues. This too is meant for Eupolis, as Van L. points out. ἀποφήνη—‘turn out,’ render; giving the result of an act or process: *Eg.* 817, Ἀθηναίους μικροπολίτας ἀποφῆναι. For the same idea of a poet’s true function, cf. *Ran.* 1053.

1029. διδάσκειν—i.e. to exhibit plays: hence the poet is called ὁ διδάσκαλος, as he superintended the training of the chorus; cf. *Ach.* 628,

εἰς οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος ἡμῶν.

ἀνθρώπους φῆσ’ ἐπιθέσθαι—‘he did not assail mere men,’ but, like Hercules, encountered the most dreadful monsters; ἀλλὰ τέρασι, φησί, καὶ δαίμοσιν (schol.): or ἀνθρώπους may mean ‘people,’ i.e. he did not make small personal attacks: cf. *Pac.* 751,

οὐκ ἰδιώτας ἀνθρωπίσκους κωμῶδῶν οὐδὲ γυναῖκας.

From comparison of this passage many editors here adopt ἀνθρωπίσκους for ἀνθρώπους φησ’. Many of these lines reappear in the *Peace*.

1030. ὄργῆν—‘spirit,’ γενναῖον φρόνημα (schol.). τοῖσι μεγίστοις is probably masculine, though it might be neuter, as ἐπιχειρεῖν takes the dative in the sense of ‘attacking’ a person or ‘attempting’ a deed.

1031. ξυστάς—encountering, ‘standing up to’: *Eur. Suppl.* 847, δὲψ ξυνέστη ἐν μάχῃ. εὐθὺς ἀπ’ ἀρχῆς—the *Knights* seems certainly meant, as it was the first play in the poet’s own name. αὐτῷ τῷ καρχαρόδοντι—*Hom. Il.* x. 360, καρχαρόδοντε δῶν κύνη: cf. *Eg.* 1017, where Cleon tells Demos that Apollo

σώζεσθαι σ’ ἐκέλευσ’ ἱερὸν κύνη καρχαρόδοντα,

an oracle which Cleon interprets of himself: see also note on 916.

1032. δεινότεραι—a correction due to Kiehl: for the construction, ‘per comparationem compendiariam’ (Van L.) cf. 1064. Κύννης—an Athenian courtesan ‘with whom (or rather immediately after whom) Cleon is made to rank himself in *Knights*, 765. It is possible that Aristophanes meant to suggest that Cynna inspires the truculent oratory of Cleon, as Aspasia is said to have inspired the lofty eloquence of Pericles’ (Rogers).

1033. ἑκατόν δέ κ.τ.λ.—he was a monster like Typhoeus, whom Hesiod describes, *Theog.* 825,

ἐκ δὲ οἱ ὤμων
 ἦν ἑκατὸν κεφαλαὶ ὄφις, δεινοῖο δράκοντος,
 γλώσσοισι δνοφερῆσι λελειχμῶτος, ἐκ δὲ οἱ ὄσσω
 θεσπεσίης κεφαλῆσιν ὑπ' ὄφροσι πῦρ ἀμάρυσσε·
 φωναὶ δ' ἐν πάσῃσιν ἔσαν δευῆς κεφαλῆσι
 παντοίην δπ' εἶσαι ἀθέσφατον.

κολάκων—Cleon's brigade of parasites and flatterers, Cleonymus, Theorus, and the like. **οἰμωζομένων**—'whom perdition seize' (Green): 'accursed'; cf. Dem. *Lacr.* 938 § 40, *πονηροῦ γὰρ ταῦτ' ἐστὶ σοφιστοῦ καὶ οἰμωζομένου* (Blaydes): cf. such phrases as *οἰμῶζειν λέγω σοι*, *Plut.* 58: *οὐκ οἰμῶζεται*; *Ran.* 178: also *ἀπολούμενον*, line 412.

ἐλιχμῶντο—so *λιχμάω* without a case, Hes. *Scut.* 235.

1034. **φωνήν**—*Eq.* 138 of Cleon, *Κυκλοβόρου* (a torrent) *φωνῆν ἔχων*: cf. 596.

1036. **καταδωροδοκῆσαι**—i.e. accept his bribes, and be silent or become one of his creatures; cf. *Ran.* 361, *ἢ τῆς πόλεως χειμαζομένης ἄρχων καταδωροδοκεῖται*, 'ubi καταδωροδοκεῖ τι potius legendum est' (Blaydes).

1037. **μετ' αὐτόν**—so most editors for *μετ' αὐτοῦ*, which may however perhaps be retained, as the poet had by no means done with Cleon, *ἀλλ' ἔτι καὶ νῦν πολεμεῖ*, as Rogers observes.

1038. **ἠπιδάλους**—'shivering-fits,' the precursors of ague and fever. **πέρυσιν** shows that the play of the *Clouds* is meant, and that 'shivers and fevers' were therein attacked: *τοὺς περὶ Σωκράτην ἐκωμῶδησεν ἠπιδάλους δὲ αὐτοὺς ἠνώμασεν, εἰς ὠχρότητα παρασκώπτων* (schol.). It may be, as Rogers says, that Aristophanes is using entirely new imagery, specially adapted to his present purpose. 'The sophists are no longer the pallid disputants of the *Clouds*: they are now malevolent plagues and pestilences, from which it is a task not unworthy of a Hercules to purge and deliver the land.' But on the other hand the particular points of the following lines do not correspond to any portion of the *Clouds* as we possess it, and this is in favour of the view that its original form has undergone a change.

1039. **οἱ τοὺς πατέρας τ' ἠγῆχον**—this applies to night-mares rather than agues, and there is a word *ἠπιδάλης* which means a night-mare = *ἐφιδάλτης*. Didymus, cited by the scholiast, takes a night-mare to be the meaning here, and Conz proposed to read *ἠπιδάλαις*. But agues and fevers go best together, and authority is against taking *ἠπιδάλους* as = *ἠπιδάλης*. The scholiast explains the line of the effect of the sophists' teaching on the young. Still, as Green says, 'throttling

fathers by night,' and 'choking grandfathers,' find no sufficient explanation in Phidippides' beating of his father (*Nub.* 1322); though this was the result of the higher education which he got from the 'agues and fevers,' Socrates and his disciples.

1040. ἐπὶ ταῖς κούταις—reclining on—*whose* beds?; their own or their victims? According to (1) they 'devised mischief on their beds' against peaceful citizens, and the second ἐπὶ means 'against'; according to (2) they brooded on their victim like incubi, and ἐπὶ is 'on.' The night-mare idea corresponds better with the line before, and perhaps with ἀναπηδᾶν δειμαίνοντας below. On the other hand the notion of meditation goes better with the following line. Besides, Socrates (*Nub.* 218) and Euripides (*Ach.* 399) are represented as reclining for contemplation and study.

ἀπράγμοσιν—easy victims to sophists, 'qui τὸν ἥττω λόγον adhibent ut ius pervertant' (Van L.): cf. *Eg.* 161,

κἂν τῷ αὐτῶν γυνῶ ἀπράγμον' ὄντα καὶ κεχηρότα, κ.τ.λ. :

see also 1426.

1041. ἀντωμοσίας—see note on 545: here the word is equivalent to *indictments*; as in Plat. *Ap. Socr.* 19 B, ὡς περ ὄν κατηγόρων τὴν ἀντωμοσίαν δεῖ ἀναγνῶναι αὐτήν: see other passages quoted by Rogers.

ξυνεκόλλων—cf. *Nub.* 446, ψευδῶν ξυγκολλητής.

1042. ὡς τὸν πολέμαρχον—'nempe ὅσα τοῖς πολίταις ὁ ἀρχων, ταῦτα τοῖς μετοκόις ὁ πολέμαρχος, (Ar.) *de Rep. Athen.* c. 58. Multi polemarchum perterriti adierunt, ut peregrinos istos sophistas accusarent vel opem contra eos ab ipso peterent' (Van L.).

1043. ἀλεξίκακον...καθαρτήν—words especially appropriate to Heracles, who, like Aristophanes, rid the land of monsters: cf. also *Pac.* 422,

ἀλεξικάκῳ θέσουσιν Ἑρμῆ πανταχοῦ'

i.e. if Hermes will help in restoring peace.

1044. πέρυσιν—δε Κρατῖνος μὲν ἐνίκα Πυτίνῃ (*flask or flagon*), Ἄμειψίας δὲ Κόννῳ. καταπροῦδοτε implies an utter and shameful desertion: Thuc. iv. 10, 2, τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦναι.

αὐτήν—sc. χώραν: σπειρω takes an accusative either of the land or of the seed, as we say to plant trees or to plant land with trees. Bothe, who retains αὐτόν, suggests *καυοτάτας...διανοίας*. Otherwise ὑμᾶς must be supplied, which besides being harsh is improbable because of ὑμεῖς following. διανοίαις—'ideas.' Again and again the poet reverts to the new ideas which he had put forward; e.g. *Nub.* 547,

ἀλλ' αἰεὶ καινὰς ἰδέας εἰσφέρων σοφίζομαι.

'He had sown his very best and choicest seed, but the sun of Athenian favour did not shine upon his labours' (Rogers).

1045. γνῶναι—recognize or apprehend, i.e. you did not at once appreciate ideas which were novel to you: 'penitus intelligere' is Blaydes' translation, citing Plat. *Phaed.* 66 E, μηδὲν καθαρῶς γνῶναι.

ἀναλδεῖς—'barren,' 'unfruitful': opposed to εὐαλδής, from ἀλδαίνω. You destroyed their fructifying power, and so lost the beneficent harvest which the poet would have bestowed on you.

1046. καίτοι κ.τ.λ.—so in *Nub.* 518 sq. the poet swears by Dionysus that the *Clouds* is his cleverest comedy. σπένδων πᾶλλ' ἐπὶ πολλοῖς—'pouring libation on libation,' Blaydes; who compares *Eg.* 411, πολλὰ δὴ 'πὶ πολλοῖς, 'over and over again.' But Green understands βωμοῖς or ἱεροῖς. Διόνυσον—as the patron of the drama: for this reason he is made arbitrator in the contest between Aeschylus and Euripides, *Ran.* 811, ὅτι τῆς τέχνης ἔμπειρος ἦν.

1049. παρὰ τοῖσι σοφοῖς—'with (in the estimation of) men of intelligence.' The perfect νενόμισται implies something permanent, = he holds no lower rank in their esteem.

1050. τὴν ἐπίνοιαν ξυνέτριψεν—as if it were τὸ ἄρμα; 'smashed his device,' i.e. failed in his design and hopes: or perhaps 'the thoughts, devices, wit, etc. of the play' are meant (Green). παρελαύνων shows the metaphor. The poet was like Orestes, *Soph. El.* 743,

ἔπειτα λύων ἦν ἰαν ἀριστερὰν
κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
παίσας· ἔθραυσε δ' ἄξονος μέσας χυβάς.

So Aristophanes was in the very act of passing his rivals, when he met with disastrous mishap. The scholiast suggests that the metaphor is from a ship wrecked in full course; and both παρελαύνω and ξυντρίβω would apply to a ship as well as a chariot. For ἐπίνοιαν, 'device, or design,' cf. 343 and 1073.

1051—1059. This part of the parabasis was called the μακρὸν or πρῆγος, being spoken in one breath and nearly *choking* the actor. The poet is still harping on the cleverness and novelty of his *Clouds*.

1051. τὸ λοιπὸν—'for the future': so τὸν λοιπὸν χρόνον, etc. τὸν ἄλλον χρόνον = hitherto (except *Dem. Androt.* 594 § 3 etc.) see Sandys on *Lept.* 462 § 16.

1053. καινόν τι λέγειν—'seeking something new to say,' according to Green: but the infinitive may depend on ζητούντας, e.g. *Plut.* 370,

ζητεῖς μεταλαβεῖν: cf. also *Av.* 465, λέγειω ζητῶ τι πάλαι μέγα, where the infinitive can scarcely be explanatory.

1057. μετὰ τῶν μῆλων—like our lavender. The Persian or Median μῆλον is meant, i.e. the citron: cf. *Athen.* iii. 26 (83), τὸ δὲ μῆλον οὐκ ἐσθιεται μὲν, εὐοσμον δὲ πάνυ, καὶ αὐτὸ καὶ τὰ φύλλα τοῦ δένδρου· κὰν εἰς ἰμάτια τεθῆ τὸ μῆλον ἀκοπα διατηρεῖ· *ib.* fin. (τὸ κίτριον) μέχρι τῶν κατὰ τοὺς πάππους ἡμῶν χρόνων οὐδεὶς ἤσθιεν, ἀλλ' ὡς τι μέγα κειμήλιον ἀπετίθεντο ἐν ταῖς κιβωτοῖς μετὰ τῶν ἱματίων.

1058. δι' ἔτους—so 485, δι' ἡμέρας.

1058—9. τῶν ἱματίων... δεξιότητος—if you store up the poet's thoughts your chests and wardrobes will be permeated with wit and refinement. For the double genitive with the impersonal ὄζειν cf. *Pac.* 259, τοῦ μὲν γὰρ ὄζει κρομμυοζυρεγμίας; *Hdt.* iii. 23, ὄζει ἀπ' αὐτῆς ὡσπερ ἰων: also a double genitive with the personal verb, *Ecc.* 524, τῆς κεφαλῆς ὄζω μύρον.

1060. ὃ πάλαι ποτ'... ἄλκιμοι—there was a proverbial line, πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι (*Plut.* 1002, 1075), which may be here alluded to. πάλαι ποτ'—*Pac.* 13: so αἰε ποτε, etc. πρὶν ποτ' *infr.*

1062. καὶ κατ' αὐτὸ τοῦτο—'in fighting and dancing, as opposed to law-suits, which are now their only strong point' (Green): so schol.: ἐν τοῦτῃ τῷ πολεμεῖν. This is the most natural meaning of the words, though rather an anti-climax. τοῦτο, at any rate, can scarcely be 'in iudicando' (Blaydes, *al.*) as the chorus are talking of powers that they had now lost. Besides being poor in sense, the line is halting in metre, and has been patched by editors in various ways. μῶνοι for μόνον (Blaydes) is an improvement.

1063. πρὶν ποτ' ἦν—said by the scholiast to be parodied from Timocreon of Rhodes.

1064. κύκνου τε—so *Ov. Trist.* iv. 8, 1, iam mea cyneas imitantur tempora plumas. Note the condensed comparative 'whiter than (the feathers of) a swan.' δῆ at the end of the line has no meaning, and is omitted by Van L. Blaydes reads δῆν.

1065. αἰδ'... τρήχες—article omitted as in 1132; 'utroque δεικτικῶς' (Blaydes). ἐπανθοῦσιν—*Ecc.* 13, τὴν ἐπανθοῦσαν τρήχα.

1066. κὰκ τῶν λειψάνων—'from these poor remnants': 'Yet in these our embers low Still some grateful fire must glow' (Rogers).

σχεῖν—'show, pluck up,' or the like, not = present. Blaydes compares *Lys.* 669,

νῦν δεῖ, νῦν ἀνηβῆσαι πάλιν κἀναπτερώσαι
πᾶν τὸ σῶμα.

1069. *κικίνουσι*—‘the long and carefully dressed hair of the Athenian youth is continually a mark for Aristophanes’ ridicule. He had not much to boast of in that way himself’ (Green). For he was *φαλακρός*, cf. *Pac.* 767 sq.

1070. *σχῆμα*—‘dress’; or mien and attitude, as in 1170.

1071...1090—*επιρρημα*, given as a recitative by the coryphaeus. The poet shows the wasp-like nature of true Athenians. Their nests, to begin with, are not to be attacked with impunity.

‘The *Epirrhema* contains a description of the battle of Marathon, a scene which was always present to the mind of Aristophanes, as exemplifying the generous self-devotion of Athens in days gone by. Nor is the description unworthy of the theme.... It is probable that the History of Herodotus had just been given to the public; and Aristophanes has caught not only the tone, but the very phraseology in which the story of the two Persian invasions is told in that great prose epic. The dicasts are, throughout the play, represented as the survivors of the Persian war; but in making them actually present at the battle of Marathon, sixty-eight years before the date of the *Wasps*, Aristophanes (as is frequently elsewhere his practice) is treating his chorus as types rather than as individuals, and attributing to them actions in which they could personally have taken no part’ (Rogers).

1071. *φύσιν*—here ‘appearance’; *Nub.* 503; *Soph. Trach.* 308, *πρὸς φύσιν πάντων ἀπειροσ τῶνδε*, i.e. ‘to look at.’

1072. *μέσον διεσφικωμένον*—‘wasp-waisted’ is a tempting translation; cf. *σφηκώδεις Plut.* 561; but here it is not the slim shape but rather the sting which is meant, as the next line shows.

1073. *ἡ ἴννοια*—the idea or intent; cf. 1050. For *ἐγκεντρῖδος* see line 427.

1074. *κῆν ἄμουσος ἢ τὸ πρῖν*—a scrap from the *Sthenoboea* of Euripides (Frag. 664),

μουσικὸν δ’ ἄρα

ἔρωσ διδάσκει κᾶν ἄμουσος ἢ τὸ πρῖν

referred to also *Plat. Symp.* 196 E; and cited by Plutarch and other writers.

1076. *ἐγγενεῖς αὐτόχθονες*—the especial boast of the Athenians: Blaydes among other passages cites *Eur. Ion* 589, where the new-found son shrinks from following Xuthus to Athens, because of their exclusive pride of race,

εἶναι φασὶ τὰς αὐτόχθονας

κλειωὺς Ἀθήνας οὐκ ἐπέσρακτον γένος κ.τ.λ.

See also Plat. *Menex.* 257 C, τῆς δ' εὐγενείας πρῶτον ὑπῆρξε τοῖσδε ἢ τῶν προγόνων γένεσις οὐκ ἐπηλυς οὔσα κ.τ.λ.

This line is regarded as spurious by Meineke and Hamaker, who also leave out 1115; thus reducing the number of lines here and in the Antepirrhema to 19. Twenty however is the corresponding number in the *Clouds* and *Frogs*, and an even number seems the rule.

1079. τῷ κακῷ τύφῳ—as if to assail a wasp's nest; cf. 457. The acropolis was actually burnt by Xerxes in the second Persian invasion, but fire and flame marked the track of the first armament as well. πυρπολῶν—cf. Hdt. viii. 50, ἐλήλυθεν ἀνὴρ Ἀθηναῖος ἀγγέλλων ἦκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν, καὶ πάσων αὐτὴν πυρπολέσθαι.

1080. ἐξελεῖν—'to take, storm'; with names of places or people, e.g. Thuc. v. 43, 3, ἔν' Ἀργείους ἐξέλωσι.

Classen notes that Thucydides always uses the aorist in this sense.

τάνθηρνια—the nests or combs, as in 1107: in *Nub.* 947 we have κεντούμενος ὡσπερ ὑπ' ἀνθηρῶν, 'wasps.'

1081. εὐθέως γάρ—so eager were they to meet the foe that they left the city and issued out against him: so eager, when they met him, were they to attack, that contrary to all Hellenic precedent they charged at a run; cf. Hdt. vi. 112, δρόμῳ ἔντο ἐς τοὺς βαρβάρους... πρῶτοι Ἑλλήνων πάντων δρόμῳ ἐς πολεμίους ἐχρήσαντο. 'So rapid was their advance, that according to Justin (ii. 9) the invaders had not even time to discharge their arrows before the Athenians were upon them' (Rogers). ξὺν δόρῳ ξὺν ἀσπίδι—according to the scholiast the words are from the *Mōmos* of Achaëus. Cf. *Pac.* 357,

πλανώμενοι

εἰς Λύκειον καὶ Λυκεῖον ξὺν δόρῳ ξὺν ἀσπίδι.

1082. θυμὸν ὀξίνην—*Eq.* 1304, ἄνδρα μοχθηρὸν πολίτην ὀξίνην Ὑπέρβολον. The word is properly applied to sharp, sour wine; hence πεπωκότες is specially appropriate: cf. also 380 and 462.

1083. στάς—the plural subject is resolved into the singular, as often with *quisque*. For ἀνὴρ παρ' ἀνδρ' Blaydes cites Eur. *Hec.* 1072,

ἀνὴρ παρ' ἀνδρα στήσεται ξιφηφόρος

Lys. 1275, γυνὴ στήτω παρ' ἀνδρα etc. τὴν χελύνην ἐσθίων—cf. Hom. *Od.* i. 381, ὀδᾶξ ἐν χεῖλεσι φόντες, 'with set teeth': Eur. *Bacch.* 620, θυμὸν ἐκπνέων...χειλέσιν διδοὺς ὀδόντας: *Lys.* 687, αὐτοδᾶξ ὠργισμένων.

1084. ὑπὸ δέ κ.τ.λ.—see Hdt. vii. 226, where Dieneces the

Spartan, being told before Thermopylae that the Median arrows hid the sun, replied 'that is good news, for we shall fight in the shade.' The scholiast attributes this to Leonidas.

τοξυμάτων—the bow was the national weapon of the Persians, who were taught in ancient days to ride, to use the bow, and to speak the truth.

1085. **ἀπὸσάμεσθα**—so Blaydes; who says 'verum videtur ἀπὸσάμεσθα: vix enim hic convenit simplex verbum ἑωσάμεσθα. Augmentum vero huius verbi plerumque, non tamen semper, additur.' This he establishes by many passages, but adds 'non tamen temere reiiciendum ἑωσάμεσθα: cf. Eur. *Iph. T.* 326, εἰ δὲ τοῦσδ' ὠσαλατο (repellent): Thuc. iv. 35, 3, ὠσασθαι ἐπειρώωτο,' etc. **πρὸς ἑσπέραν**—'towards evening': *Lys.* 412, πρὸς ἑσπέραν ἐλθών. Rogers further quotes from Wordsworth's *Athens and Attica*, 'The hour of the day combined with the local bearings of the plain of Marathon may have conduced much to the success of the Athenians. The sun would have streamed in full dazzling radiance, so remarkable in the sunsets of Greece, on the face of their adversaries, and against it the conical tiara of the Persians would have offered little protection.'

1086. **γλαυῆ...διέπτατο**—the bird of Athene, an omen of undoubted success. The scholiast says that an owl is reported to have actually appeared at Marathon; while Plutarch mentions the same omen before Salamis (*Theb.* ch. 12). Rogers gives a passage from Diod. Sic. xx. 11, where Agathocles, when about to contend against a far superior force in Africa, encouraged his men by letting fly a number of owls, which perched on their shields and helmets.

1087. **εἶτα δ'**—cf. Hdt. vi. 113, φεύγουσι δὲ τοῖσι Πέρσησι εἶποντο κόπτοντες, ἐς δ' ἐς τὴν θάλασσαν ἀπικόμενοι πῦρ τε αἶτεον καὶ ἐπελαμβάνοντο τῶν νεῶν. **θυννάζοντες**—'spearing them like thunnies': *κεντοῦντες ὡς τοὺς θύννους τοῖς τριόδοσι* (schol.); even as Aeschylus says *Pers.* 424, τοὶ δ' ὥστε θύννους...ἐπαιον ἐρράχιζον' a passage which the poet no doubt has in his mind. For the word cf. *θυννοσκοπῶν*, *Eq.* 313, and other similar words. Van L. compares Hom. *Od.* x. 124,

ἔχθους δ' ὡς πείροντες ἀτέρπεια δαῖτα φέροντο

of the Laestrygones who attacked the men of Ulysses. **τοὺς θυλάκους**—the loose Persian trousers, lit. 'bags': Eur. *Cycl.* 182, where Paris wears them. So Hdt. v. 45, ἀναξυρίδας δε ἔχοντες ἐρχονται ἐς τὰς μάχας.

1090. **Ἄττικοῦ σφήκος**—Blaydes cites Alciphhr. ii. 4, δέδοκα τοὺς Ἄττικοὺς σφήκας: *Plut.* 561, σφήκῶδεις καὶ τοῖς ἐχθροῖς ἀνιποῖ.

1091. *ἄρα*—cf. 460. Blaydes makes it an interrogative=*nonne?* *πάντα δὴ δεδουκέναι*—sc. *ἐμέ*, suggested by Blaydes. The manuscript reading is *πάντα μὴ δεδουκέναι* (M and Δ might be easily confused), which is rendered 'so that I feared no one (or nothing),' *πάντα μὴ* being equivalent to *μηδένα*. But this is a sort of Hebrew construction, like *οὐκ ἂν ἐσώθη πᾶσα σὰρξ* (Matt. xxiv. 22), which is not in place in Aristophanes. 'Adde quod qui *δεινός* (terribilis) est non formidat ipse sed formidatur ab aliis' (Blaydes). Blaydes, in his text, and Van L. adopt Hirschig's *πάντας ἐμέ*: but this reading, besides giving an ugly rhythm, is in violation of Van L.'s canon, *paucissimis tantum locis subiectum praemittitur*, for which see note on 429. *πάντα μ' ἂν* (Dobree), which Green and Holden accept, is open to the same objection.

1093. *ἐκέῖσε*—'to their coasts,' first under Pausanias of Sparta, then under the leadership of Cimon especially, when Athens became head of the Greek confederacy; see Thuc. i. 94 sq.

1095. *ῥῆσιν*—see 580: recitation would seem to have been a fashion of the day.

1096. *συκοφαντήσιν τινά*—so *Av.* 1431, *συκοφαντεῖς τοὺς ξένους: Ach.* 519, *ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια* (Lidd. and Scott) is accusative not of the person but of the thing informed against.

1097. *ἔσονται*—the opt. with *φροντίς ἦν* represents *δοτις ἔσται* with *φροντίς ἐστί*; the construction is common with *ὅπως* (Goodwin § 128 sq.): cf. 801; and for the variety of mood, see note on 283. *δοτις ἂν*, the manuscript reading, cannot stand, as *ἂν* with the future optative is unknown.

1098. *τοιγαροῦν*—'vox rarior in comoedia, legitur Plat. *Soph.* 234 E, etc.' (Blaydes). *πολλὰς πόλεις*—the first success of the confederacy

was the reduction of Cyprus, followed by the capture of Byzantium (Thuc. i. 94). Then the *ἡγεμονία* passed to Athens, *ἐκόντων τῶν ξυμμαχῶν διὰ τὸ Πανασαλίον μῖσος*, the Asiatic Greeks and islanders, who had lately been delivered from the Persians, being foremost in transferring their allegiance (Thuc. i. 95).

αἰτιώτατοι—Dem. *Lept.* 469 § 42, *τοῦ μὴ τῷ λιμῷ πάντας αὐτοὺς ἀποθανεῖν αἰτιώτατος γέγονεν*: so with inf. Thuc. i. 74, 1 (Blaydes). *φέρεσθαι...δεῦρ'*—see Thuc. i. 95, where we read, *ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακῶσια τάλαντα καὶ ἐξήκοντα*: this was in 477. *φέρειν* is the regular word for external tribute, as *εἰσφέρειν* is for home taxation.

1100. *οἱ νεώτεροι*—cf. 890; also 657 sq. Rogers cites 'the playful badinage which passed between Xenophon and Cheirisophus, when the Ten Thousand were retreating through the snows of Armenia' Xen.

Anab. iv. 6, 13—16. It was a question of stealing a march, and Xenophon said 'why do I talk of stealing? you Spartans know most about it, being trained to it from your youth.' To which Cheirisophus replied, 'I too hear that you Athenians are *δεινοὶ κλέπτειν τὰ δημόσια...* ...*ὥστε ὦρα καὶ σοὶ ἐπιδεικνύσθαι τὴν παιδείαν.*'

1101—1121. *anteperihema*—'the *epirrhema* taught us that the stinging wasp was no unfit emblem of the chorus in their fiery and aggressive youth, when they turned to flight the armies of Persia. The *anteperihema* is designed to show that, old and feeble as they have now become, there is yet much in their dicastic life and habits to remind the observer of that irritable and gregarious insect' (Rogers).

1101. *πολλαχού*—lit. 'in many places,' i.e. under various circumstances, as Green explains.

1102. *τρόπου*—'ways' or 'character.' *βίαντα*—'manner of life.'

1105. *δέξθυμον*—cf. 406: Rogers cites Aesch. *Eum.* 704, where the Areopagus is described as

*κερδῶν ἀθικτῶν τοῦτο βουλευτήριον
αἰδῶον, δέξθυμον.*

For *δυσκολώτερον* cf. 106, 883, 1356.

1107. *ἐσμῶς*—cf. *Lys.* 353, *ἐσμῶς γυναικῶν οὐτοσί*: Aesch. *Suppl.* 223, of a *flock* of pigeons: Eur. *Bacch.* 710, of *streams* or *store* of milk (where see Sandys). *ὥσπερ εἰς* (Koch), or *ὥσπερ ἐς* is adopted by Blaydes and Van Leeuwen for the manuscript *ὥσπερ εἰς*. It is a manifest improvement, *ἀνθήριον* being the *nest* of the *ἀνθήρη* (1080): while the construction is most appropriate, cf. Plat. *Phaed.* 59 D, *ξυλληγόμενοι ἔωθεν εἰς τὸ δικαστήριον* etc.

1108. *ἄρχων*—cf. 304. Here the *ἐπάνυμος*, as he was called in later times, is meant. Heiresses and orphans and their estates came under his special care; see Dict. Ant. *παρὰ τοὺς ἑνδεκα*—*παρὰ τοῖς* (Hirschig) is an obvious suggestion, but not necessary, as there is an idea of motion in *ξυλληγέτες*. The *Eleven* were mainly executive criminal magistrates, having charge of the public prison, but they had also jurisdiction in certain cases.

1109. *ἐν φείῳ*—according to Dict. Ant. this is not the *Odeum* of Pericles but an older one, conjecturally referred to Peisistratus or even to Solon. It was used on occasions as a rendezvous for troops (Xen. *Hell.* ii. 2, 9), and for distributing corn (Dem. *contra Phorm.* 918 § 37): and may have served as an extra court when required.

πρὸς τοῖς τεύχοις—the meaning is uncertain, and many editors think *τεύχοις* corrupt. Rogers thinks it possible that 'Aristophanes may be referring not to any individual court, but generally to courts at the extremity of the city; for the purpose of showing, as the scholiast remarks, that dicasts and dicasteries pervaded Athens everywhere.' Richter, cited by Green, suggests that any place is meant where there was a wall or enclosure enough to constitute a court. Against these views it must be said that the poet does seem to be speaking of definite places of judicature. Holden and Meineke change *πυκνὸν* in the following line into *πυκνός*, thus getting a definite place. But, as Blaydes says, 'Articulo τῆς ante *πυκνός* opus foret.' It may be that some commission or board for building and repairing walls is meant.

1110. *ξυμβεβυσμένοι πυκνόν*—'close packed;' τὸ δὲ *πυκνὸν* πρὸς τὸ *ξυμβεβυσμένοι* (schol.). With the same view Blaydes and Van L. read *πυκνοί*. Otherwise *πυκνὸν* must go with *νεύοντες*, and so gives a poor sense, 'often' or the like. *νεύοντες*—they were old men stooping over their staves, and moving slowly like grubs in their cells.

1111. *σκάληκες*—here wasp-grubs; *κνττάροις* being the cells in which the larvae are deposited.

1112. *ἔς τε κ.τ.λ.*—Van L. says of this verse and the next, 'verba importuna quin corrupta aut spuria sint non dubito; etiam 1115 vitium contraxit.' *εὐποράτατοι* means handy in providing ourselves; 'And for ways and means in general we're superlatively good,' is Rogers' rendering, but the point is not obvious. Nor is Bentley's *ἐμπερέστατοι* (sc. *σφηξί*) any great improvement.

1113. *κακπορίζομεν βίον*—'contrive a means of subsistence' (365 and 859); not 'provide ourselves a living,' which would require the middle. Stinging others was the dicasts' livelihood, and the reading in the text is at any rate better than Blaydes' suggestion *κάτελαύνομεν βίε*.

1114. *κηφήνες*—this metaphor occurs first in Hesiod, *Op.* 304,

ὅς κεν ἀεργὸς

ζῶη, κηφήνεσσι κοθούροις εἰκελὸς ὀργήν,

οἷτε μελισσῶν κάματος τρέχουσιν ἀεργοί.

So Plat. *Rep.* 495 A: Xen. *Cyr.* ii. 2, 25, etc. τοὺς ἐπὶ τοῦ βήματος λέγει *ρήτορας*, is the scholiast's comment. *ἡμῖν* depends on the compound participle: Meineke however proposes *ἡμῶν οἱ καθήμενοι*, omitting the next line, and making *ἡμῶν* depend on *πόρον*.

1115. *μένοντες*—staying at home, in contrast with the stingers who attack our enemies abroad. τοῦ φόρου, if right, goes with τὸν πόρον, and is an explanatory genitive = the tribute our toil has won. Van L.

says 'corruptum esse locum quivis vidit;' but no probable change has been suggested besides Meineke's drastic remedy.

1116. τὸν πόνον—the manuscripts have τὸν γόνον, 'the fruit (return) of our tribute.' πόνον was proposed by Dobree, and is adopted by Meineke, Blaydes and Van Leeuwen ('certum autem duco πόνον'). It corresponds to κάματος in Hesiod cited above: cf. Xen. *Anab.* vii. 6, 9, τοὺς ἡμετέρους πόνους ἔχει: S. Joh. iv. 38, ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

τὰ τῶν μελισσῶν ἔργα is the scholiast's explanation, but this is not decisive of the reading.

1117. ἀστράτευτος—*Ran.* 204,

ἀπειρος, ἀθαλάττωτος, ἀσαλαμίνιος.

1119. φλύκταιναν—*Ran.* 236, ἐγὼ δὲ φλυκταίνας γ' ἔχω. λαβῶν is used with this last word as in 1167.

1120. τὸ λοιπὸν—cf. 1051. ἔμβραχον—καθάπαξ ἢ παντάπασιν (schol.): Plat. *Gorg.* 457 A, ἔμβραχον περὶ ὅτου ἂν βούληται.

1121. ὅστις ἂν κ.τ.λ.—the possession of the sting is to be the σύμβολον entitling the client to his pay (Van L.). This concludes the parabasis, and with it the serious purpose of the play. The chorus draw back. The father and son come on the stage.

1122—1264. A series of scenes between father and son, Bdelycleon endeavouring to train the old man for fashionable life. A slave stands behind Bdelycleon with a thick cloak and a new pair of shoes (Van L.).

1122. τοῦτον—sc. τὸν τρίβωνα (1131); cf. 115. The old man clings to his old cloak and rejects the new one.

1123. παρατεταγμένον—in the ranks, on service.

1124. ὄ βορέας κ.τ.λ.—the military word παρατεταγμένον suggests a military verse; cf. 11. The mighty north wind was the assailant, as terrible as the mighty king.

1125. παθεῖν—lit. 'to have done to you,' to 'suffer,' as the grammar puts it, εὐ πάσχω being the converse of εὐ ποιῶ.

1126. *μὰ τὸν Δι'*—the negative element is supplied from *οὐκ ἀποδύθῃσμαι* or *οὐκ ἐπιθυμῶ*, or possibly *μὰ τὸν Δι'* goes with the following *οὐδαμῶς*. There is the same question on *Plut.* 106.

1127. *καὶ γὰρ πρότερον*—i.e. 'I spoilt my cloak once with some fish-sauce, and had to pay for its cleaning; so I don't want a more valuable one, lest I may spoil that' (Green). *ἐπανθρακίδων*—*Ach.* 670, *ἐπανθρακίδες παρακείμεναι* (by the fire). For *ἐμπλήμενος* cf. 424: *Εἰ* 934, *τῶν τευθίδων* (cuttlefish) *ἐμπλήμενος*.

1128. *ἀπέδωκ' ὀφείλων*—i.e. I had to pay a bill; *ἀπό* in such compounds implying what is *due*. The reading seems all right: Blaydes however suspects it, and suggests *ἀποδὸς ὀφείλω*, or *ἐκδοῦς* i.e. putting it out to be cleaned.

1129. *ἀλλ' οὖν*—'well anyhow, let the trial at least be made.' Reiske suggests *πεπειρασὸ σὺ γ', πεπειράμαι* being usually active in sense, as in *Thuc.* v. 111, 1.

1132. *τηνδὲ...χλαῖναν*—'sine articulo addito, *δεικτικῶς*' (Blaydes): cf. 262. *τριβωνικῶς*—'like a cloak,' with perhaps an allusion to *τριβων* in the sense of 'an old hand' *solerter, perite* (Blaydes). The scholiast had a var. lect. *γεροντικῶς*, from which Van L. concludes that the termination only is genuine, and himself reads *νεανικῶς*.

1133. *ἔπειτα*—'after this?' with surprise and indignation. It expresses 'sequence of thought' (Lid. and Scott), like our *then*: cf. *Plut.* 1148,

ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μενεΐς;

1134. *ἀποπνίξαι*—the new coat being thick and warm, or at any rate without the holes he was used to.

1135. *ἔχ'*—either 'take it;' or intr. like *ἄγε* = 'come' (see Lid. and Scott, *ἔχω* B. 1.).

1136. *τοῦτι τὸ κακόν*—*Ach.* 156, *τοῦτι τί ἐστὶ τὸ κακόν; πρὸς πάντων θεῶν*;—i.e. I implore you, appeal to you; cf. 1218.

1137. *περσίδ'*—sc. *χλαῖναν* according to Lid. and Scott. *κυνάκη*—seemingly the actual word for these Persian fleecy wrappers: see passages from Pollux cited by Blaydes.

Van L. cites *Plut. Cimon* 6 to show that Pausanias, when posing as a Persian satrap, assumed the *κυνάκης* and *κάνδης*, but I cannot find the passage.

1138. *σισύραν*—a common coarse rug or sheepskin; *ἀπὸ δερμάτων συρραπτομένη χλαῖνις* (schol.): hence the proverb *Ran.* 1459,

οὔτε χλαῖνα οὔτε σισύρα ξυμφέρει.

Θυμαιίδα—or, according to Blaydes' critical note, Θυμαιάδα, from the Θυμαιάδαι, the name of a deme in the tribe Hippothoontis.

1139. καὶ θαυμά γ'—so καὶ θαυμά γ' οὐδέν *Plut.* 99: *Soph. O. T.* 1318 etc. ἐς Σάρβεις—*eis Sárbeis* γὰρ ἐπωλεῖτο τὰ Περσικὰ ἱμάτια (schol.). Greeks would there make their first acquaintance with Persian luxury.

1142. ἐοικέναι—according to Cobet *προσεκέναι* should be read, as the old Attic form (*Ecccl.* 1161). Mr Green says 'There are not enough instances to ground a rule on; convenience for the metre may have determined the form: and there is no strong reason against ἐοικέναι from *εοικα* (cf. 1171), when all MSS. give it.'

Μορήχου σάγματι—for Morychus see 506. σάγμα is a warm thick 'wrapper' worn by the luxurious and effeminate 'swell.' In *Ach.* 574 the word is used for the case or cover of a shield: cf. *Eur. Andr.* 617.

1143. οὐκ, ἀλλ'—cf. 634. ταῦθ'—i.e. these fabrics; Blaydes' suggestion ταῦθ' does not improve the sense.

1144. ἐν...χόλιξ;—'does wool-tripe grow in Ecbatana?' The curly nap of the garment suggests the idea. κρόκη (κρέκω) is *subtoment*, the wool, 'lana quae staminibus intertextitur; cf. *Lys.* 896' etc. (Van L.).

1145. πόθεν;—'nonsense; cf. 204. τοῦτο—this particular fabric, unless ταῦτα should be read. τοῖσι βαρβάροις—a true dative, *for*, not *by*. The Persians go to great expense in such garments.

1147. καταπέτωκε—has swallowed up, consumed.

1148. ἐριώλην—from ἐρι- and δλλυμι, properly a destructive wind; to which Cleon is compared *Eg.* 511. Here ἐρίων ἀπόλεια is punningly suggested. A *waste-coat* has been proposed as an English rendering.

1149. ἔχ'—see 1135.

1150. ἀμπισχόμενος—'while it is put on,' i.e. by the slave. 'aoristus, ut videtur' is Blaydes' note; but the present gives the better sense: cf. *Eur. Her.* 422 οἷς ἀμπισχομαι.

1151. κατήρυγεν—i.e. κατέπνευσεν (schol.); cf. 913.

1152. ἀναβαλεῖ;—i.e. put it properly round your shoulders.

1153. κρίβανόν μ' ἀμπίσχετε—*Lys.* 1156, τὸν δῆμον ὑμῶν χλαῖναν ἠμπέσχον πάλιν. The plural shows that both son and slave are helping; Blaydes however suggests ἀμπίσχε σί.

1154. φέβ' ἀλλ' ἐγώ σε—the son now takes the cloak. περιβάλλω here has an accusative of the person like ἀμπέχω. Blaydes however says 'postulatur σοι.' περιβάλλω (Blaydes) is a necessary correction for

περιβαλῶ, as *φέρει* is always followed by the subjunctive in good Greek; cf. 993.

σὺ δ' οὖν ἴθι—'but you go your way,' i.e. stand aside; speaking to the slave from whom he has taken the cloak (Van L.). This makes much better sense than if said by Bdelycleon to his father after helping him on with the cloak. Rogers however thinks it is addressed to the *τρίβων* as the speaker contemptuously flings it aside; *there, you be off*. For δ' οὖν see note on line 6. Blaydes, who ignores the slave throughout the passage, suspects that σὺ δ' αὖ πιθοῦ, or the like, should be read; or even that the whole line may be an interpolation.

1155. *παράθου*—why middle? 'expectaveris potius activum *παράθεις*' (Blaydes). *κρέαγγρα*—*Eq.* 772, τῇ κρέαγγρᾳ ἐλκομένη ἐς Κεραμεικόν, where the scholiast describes it as εἶδος ἐργαλείου μαγειρικοῦ, resembling a hand with hooked fingers: in *Eccl.* 1002, κρέαγγραι are appendages to jars. For the form cf. *βαλανάγγρα*, *μνάγγρα*, etc.

τιῆ τί δή;—cf. *Nub.* 755; *Pac.* 1018, etc.

1156. *πρὶν διερρηκέναι*—'before I'm all stewed away,' dissolved: carrying out the idea of the baking-oven.

1157. *ὑπολίου*—*ἀποδύεσθαι* is used of clothes, not shoes; and as three manuscripts have *ὑποδίου* the suggestion of *ὑπολίου* is probable and has been generally accepted: cf. *Plut.* 917, *ἐπειθ' ὑπόλωσαι*, 'next, take off your shoes.' Similarly *ὑποδοῦ* and *ὑποδήσασθαι* are adopted in the two next lines, and *ὑποδησάμενος* in 1168. Still, as Mr Green says, 'the old text may stand. The Greeks were not bound to use, of tying on or loosing off shoes, no words save the ordinary *ὑποδείσθαι* and *ὑπολύεσθαι*.' Rogers agrees, and, besides objecting to four alterations of the text, he adds 'I am not sure that the use of the one verb *δύεσθαι* in different compounds (slip out of those, and slip into these) is not more suited to the tone of the dialogue.'

1158. *ὑποδοῦ*—if an alteration is necessary for *ὑπόδουθι*, Green's suggestion of *ὑποδοῦ σὺ τὰς* is better than *ὑποδοῦ τι* (sc. *ἀνύσας*) *τὰς* or *ὑποδοῦ λαβών* which are adopted by other editors. Van L. reads *ὑποδοῦ δ' ἀνύσας τι τάσδε*, making a good line. *λακωνικάς*—sc. *ἐμβάδας*, a term of frequent occurrence for men's shoes; *Eccl.* 542,

αἱ δὲ δὴ λακωνικαὶ

ᾤχωντο μετὰ σοῦ κατὰ τί χῆ βακτηρία;

See also the passage cited on line 33.

1160. *ἐχθρῶν παρ'*—the spirited and warlike tone of the line, which sounds like a parody of Eur. *Heracl.* 1006, *ἐχθροῦ λέοντος δυσμενῆ βλασ-*

τήματα, is kept up by Philocleon, who understands the following ἀπόβανε of a descent on Laconian territory.

For καττόματα cf. *Act.* 301, καταταμῶ τοῖσιν ἰκπεθεῖ καττόματα. καττώ occurs Plato, *Euthyd.* 294 B, in the literal sense of stitching leather.

1161. ἔθες πόδ'—for MSS. ποτ', a suggestion of Brunck's which is generally accepted, though not absolutely necessary. κάπῳβαιν'—i.e. out of your own shoe. Blaydes approves of κάπιβαιν', 'step forward manfully,' which is read by Van L.

1163. ἐς τὴν πολεμῖαν—as Rogers says, he speaks of the *soleam Laconicam* as if it were the *solium Laconicum*. Similarly μισολάκων in line 1165 may refer to the shoes as well as to the foe.

1164. μηδαμῶς—see note on 1111.

1166. οὐκ ἔστι παρὰ ταύτ' ἄλλα—so *Nub.* 698 (also followed by *κακοδαίμων ἐγώ*): *Pac.* 110. The phrase must have been a catchword of the day, probably a quotation from some tragedy.

1167. ἐπὶ γῆρας—Hirschig; so Blaydes and Van L., cf. 1199. χίμαλον—probably a joke παρ' ὑπνοῖαν, 'I shall have none of an old man's privileges;' or possibly, as Green suggests, 'I shall not be allowed to have chilblains, and wear comfortable shabby slippers.'

1168. ἀνυσόν ποθ' ὑποθησάμενος—'on with them at once;' the aorists imply imperative haste: *Av.* 241, ἀνύσατε πετόμενα πρὸς ἐμὸν δαίδαν; also with present, *Plut.* 413, ἀνε πράττων ἐν γέ τι. The participle ἀνύσας with a verb is more common, as in line 398. πλουσίως—like a man of wealth and position.

1169. διασαλακάνισον—'swagger,' or 'walk mincingly,' with a play on λακωνίζω; the compound verb only occurs here. σαλάκων denotes vulgar ostentation; it is one of the defects which attend on wealth, *Ar. Rhét.* ii. 16, 2. The scholiast gives a fanciful derivation from one Salacon. διασαικάνισον is read by Van L. on the authority of Hesychius.

1170. σχήμα—attitude and appearance, as in 1070.

1172. δοθῆνι—a boil dressed with garlic, or with a garlic plaster on it, suggests at any rate discomfort and unsuitability. Rogers supposes that the old man was puffing himself out under his Persian robe, and adds that there may have been something in the colour of the robe to give point to the jest. Meineke and Van L. take Δοθῆνι to be a name or nickname; but this makes the line less intelligible still. How could a man be 'clothed in garlic'?

1174—1264. The father being properly arrayed, the son's next step is to teach him the art of polite conversation.

1174. *λόγους σεμνοῦς*—fine stories or fine talk, such as befits a man of position.

1176. *τίνα*—the reading of R and V: but, as Green says, *τίνας* seems almost necessary, from the preceding *λόγους* and the following *πολλούς*.

1179. *μή μοι γε*—*Nub.* 84, *μή μοι γε τοῦτον*: *Acē.* 345, *ἀλλὰ μή μοι πρόφρασιν*: cf. 1400. *μύθους*—fables and fairy-tales. *ἀνθρωπικῶν*—i.e. of human, personal interest.

1180. *τοῦς κατ' οἰκίαν*—household talk or tales: Blaydes compares *Ran.* 959,

οἰκία πράγματ' εἰσάγων οἷς χρώμεθ', οἷς ξύνεσμεν.

1182. *ὄντω ποτ' ἦν*—the regular beginning of a story, like our 'once upon a time'; *Lys.* 784, *ὄντως ἦν ποτὲ νέος* (where the old editions wrongly connected *ὄντως* with what goes before); *Plat. Phaedr.* 237 B *ἦν ὄντω δὴ παῖς*. For *γαλή* cf. note on 363.

1183. *Θεογένης ἔφη*—like Sam Weller, and Caleb Trotter (in *Troy Town*), Bdelycleon puts his own idea in another's mouth. Green thinks that the tragic wording of the rebuke is laughed at, as too fine for the occasion. For Theogenes see *Pac.* 928: *An.* 822.

1184. *τῷ κοπρολόγῳ*—Blaydes is, I think, certainly right in making this dative depend on *λοιδορούμενος*, not on *ἔφη*, which would be questionable Greek. But *καὶ ταῦτα*, 'and that too,' is awkward, as it is without point, and out of place: cf. however *Ran.* 704, *τὴν πόλιν καὶ ταῦτ' ἔχοντες*.

1187. *ξυνηθεῶρες*—'sacred embassies, which should be given to the honourable and noble, are mentioned in connexion with these worthless men, to reprove the Athenians for placing such rascals in high office. Androcles appears to have been attacked as a beggar and profligate by other comic writers; Cleisthenes is often assailed by Aristophanes.' (Green.)

1188. *οὔδαμοι*—there is good authority for this word in *Dem. in Aristocr.* 675 § 166; and it is generally adopted. *οὔδαμοι* however might mean 'I have never been *theorus* anywhere.' Moreover adverbs of rest are found with words of motion; as we talk of 'coming here' or 'going there.'

1189. *ἐς Πάρον*—i.e. he once served as a sailor in the ship which took the Athenian *θεωροί* to Paros, as Van Leeuwen explains. The scholiast talks of his going as a *μισθωτὸς στρατιώτης*: but this does

not make so good sense, nor do we know of any expedition against Paros.

1190. ἀλλ' οὖν—cf. 1129. ἀντίκα—'for example.'

1191. Ἐφουδίων—these may be real names; at any rate the scholiast says that Ephudion of Maenalus was an Olympic victor.

1194. θώρακ' ἀριστον—'Bdelycleon speaks of the *breast*, but Philocleon understands him of the *breast-plate*, the word θώραξ admitting of either signification. The pancratiasts fought unarmed without even wearing the cestus' (Rogers). An *iron chest* is Rogers' rendering of the equivoque. ἀριστον applies to the preceding words as well as to θώρακ'.

πάνε παν'—see 37: and for οὐδέν λέγεις cf. 75.

1196. οἱ σοφοί—men of refinement and intelligence. Aristophanes seems to be laughing at the trifling nature of their 'discourse.'

1197. παρ' ἀνδράσι ξένους—ἔθος γὰρ ἐπὶ τοῖς ξένους κευχᾶσθαι (schol.).

1198. σεαυτοῦ—'of your own,' with ἔργον: cf. σου, 576.

1199. ἐπὶ νεότητος—so *Eq.* 524, ἐπὶ γήρωσι, οὐ γὰρ ἐφ' ἡβης: cf. 1167.

1200. ἐκείν' ἐκείν'—note the eagerness of the old man, shown by this repetition; cf. 208.

1201. Ἐργασίωνος—a natural name for a countryman; see the names of the chorus in 401. τὰς χάρakas—'those stakes;' cf. 449 (Blaydes). χάρakas are vine-props; but, till the end of the line comes in, the old man might seem to be talking of an enemy's *stockade*. The scholiast however says, θηλυκῶς δὲ ἐπὶ τῶν ἀμπελων, ἀρσενικῶς δὲ ἐπὶ τῶν πρὸς πολιορκίαν. We are reminded of the exploits at Byzantium and Naxos (236 and 354).

1202. ποίας χάρakas;—'props indeed!' so 1369: *Nub.* 367, ποίους θεούς; so πύθεν; 1145. ἀλλ' ὡς—sc. λέγει or χρῆ λέγειν.

1203. διωκάθεις—cf. *Nub.* 1482, διωκάθω: *Plat. Rep.* 375, διωκαθεῖν (al. διωκάθειν, as if from διωκάθω). λαγών—'rarissimum in Attica animal,' says Van Leeuwen, referring to 709, where he notes that, though hares were highly esteemed for the table at Athens, they had to be brought from Boeotia or Megaris.

λαμπάδα ἔδραμες—'ran the torch-race.'

1204. νεανικώτατον—νεανικός means 'bold and spirited:' *Dem. in Con.* 1267 § 35, ταῦτα τὰ λαμπρά καὶ νεανικά ἔστω αὐτῶν. But Philocleon takes it literally more or less, and proceeds to recount his 'most youthful' achievement, or *action* as Rogers puts it.

1205. ἐγῆδα τοῖνον—so 1181.

1206. Φάυλλον—so *Ach.* 215, ἠκολούθουν Φαύλλῳ τρέχων. There the scholiast cites an epigram

πέντ' ἐπὶ περτήκοντα πόδας πήδησε Φάυλλος,
δισκευσεν δ' ἑκατὸν πέντ' ἀπολειπόμενον.

An incredible statement if ordinary jumping is meant.

A Phayllus of Crotona commanded a trireme at Salamis; he was *τρις Πυθιονικης*, Hdt. viii. 47.

βούπαις—'a big boy': so *βουλιμιῶν*, *βουκέφαλος*, etc. (Blaydes).

1207. εἶλον διώκων—he plays on the double sense of the words, *εἶλον caught* or *convicted*, *διώκων pursuing* or *suing* (in Scottish law the prosecutor is the *pursuer*).

The equivoque is not developed till the middle of the line; so 1201.

λοιδορίας—the genitive may depend on *εἶλον* or *διώκων*, or on both: cf. *Nub.* 591, *Κλέωνα δύρων ἐλόντες*: *Eq.* 368, *διώξομαι σε δειλίας*.

1208. παῦ' ἀλλά—satisfied at length, or despairing, Bdelycleon passes on to lessons of general deportment in company.

κατακλιεῖς—*Nub.* 694, ἀλλὰ κατακλιεῖς δεῦρο. *προμάνθανε*—'learn besides' i.e. next. *προμάνθανε* (Dobree) is adopted by Meineke and others, so Van L.; but, as Richter says, the old man had already learned something, though badly.

1209. ξυμποτικός...ξυνουσιαστικός—'to be convivial and companionable' (Rogers). The words, devised for the occasion, recall Johnson's phrase 'a clubbable man.'

1210. κατακλιῶ—2nd aor. passive conj. 'deliberative' or 'interrogative.' εὐσχημόνως—so Silenus instructs the Cyclops, *Eur. Cycl.* 563,

θεε δὴ τὸν ἀγκῶν' εὐρόθμως· κῆτ' ἔκπτε
ὥσπερ μ' ὀρᾶς πίνοντα.

1211. μηδαμῶς—so the orators answer their own indignant questions or impassioned appeals by *μηδαμῶς*, not *οὐδαμῶς*. The imperative or optative is implied, 'do not do so,' 'let it never be said,' etc. Here the negative might be explained as going with the infinitive understood, but it is better to take it in accordance with the general principle of negative answers.

1212. γυμναστικῶς—like a man who has the use of his limbs. Philocleon had plainly taken a stiff and cramped posture: *φαίνεται ὅτι πρὸς τῷ στόματι τὰ γόνατ' ἔχων κατεκλίθη* (schol.).

1213. ὑγρόν—in a loose and easy way, lit. moist and soft and so flexible: cf. *Pind. Pyth.* i. 17, ὑγρὸν νῶτον αἰωρεῖ, of the eagle. Hence with *χύτλασον*, a word which according to the authorities is properly

used of anointing the body while still moist from the bath, we get the idea of reclining easily and gracefully: cf. Verg. *Aen.* i. 214,

fusique per herbam.

1215. κρεκάδι—*a word elsewhere unknown. It is usually taken to mean tapestry or hangings, from κρέκω in the sense of weaving (Eur. El. 542); cf. κρέκη, κερκίς. Dindorf suggests another derivation from κρέξ, a bird mentioned Av. 1138; meaning some style of ornament in tapestry or carving. Blaydes says 'quum de voce κρεκάδιων altum sit apud grammaticos silentium, neque ea ipsa probabilitatis speciem prae se ferat, τρέγλυφ' corrigere ausus sum: vel κεράμι, vel κεραμικ' (Anglice, the plaster ornaments or mouldings).'*

θαύμασον—*'ita Telemachus faciebat apud Homerum cum venisset in Menelai regiam;'* Hom. *Od.* iv. 43 (Blaydes).

1216. ὕδωρ κατὰ χειρός—*sc. δότω τις or φερέτω τις, or ἐδόθη.* 'Bdelycleon is going in pantomime through the ceremonies of a dinner party. A very similar, but much lengthier description is quoted by Athenaeus xv. 1 (665), from the *Laconians* of Plato Comicus. ὕδωρ κατὰ χειρός was the ordinary Attic expression for the wash before meals, as ἀπονίψασθαι for the wash after meals. Aristophanes the grammarian, says Athenaeus ix. 76 (408), is very severe upon those who are ignorant of this distinction, παρὰ γὰρ τοῖς παλαιοῖς τὸ μὲν πρὸ ἀρίστου καὶ δειπνοῦ λέγεσθαι κατὰ χειρός, τὸ δὲ μετὰ τοῦτ' ἀπονίψασθαι, so too the scholiast here' (Rogers). Hence the question, *Av.* 464,

καταχεῖσθαι

κατὰ χειρός ὕδωρ φερέτω ταχύ τις

Εἴ. δειπνήσειν μέλλομεν ἢ τί;

Cf. *Alex.* ap. *Athen.* ii. 55 (60),

κατὰ χειρός ἐδόθη τὴν τράπεζαν ἢ κ' ἔχων.

τὰς τραπέζας ἐσφέρειν—*'the tables to be brought in.'* The infinitive if right corresponds to the infinitive in laws and proclamations, 'orders are given' being implied (Goodwin § 750). Lenting's suggestion, however, *εἰσφέρει* ('*sc. is cuius officium est*'), is tempting and is approved by Blaydes: or should *εἰσφερε* be read? For the phrase cf. *Ran.* 518, ἢ τράπεζ' εἰσήρητο = 'dinner was just going in.' The tables, which were small, were placed one to each κλίνη: see *Dict. Ant. cena.*

1217. ἀπονεμῖμεθ'—*i.e. dinner is over. The tables are now removed; and the next thing is to pour a libation as a preliminary to the συμπόσιον: see note on 525.*

1218. *πρὸς τῶν θεῶν*—*πρὸς* with the genitive implies an urgent appeal, 'tell me, in heaven's name;' it is not used as an affirmation. *ἐνύπνιον*—adverbially used, as in Hom. *Il.* ii. 56, *θεῖός μοι ἐνύπνιον ἦλθεν* 'Ονειρος' so *δοῦρα* and *ἔπαρ*.

1219. *ἐνεφύσησεν*—'gives her performance;' the aorist implies that it is given and finished. Singing and dancing girls were commonly introduced at the *συμπόσιον*. Now however the guests go on to the more refined and intellectual amusement of singing *σκόλια*.

1220. *Θέωρος*—see 415. *Αισχίνης*—the son of Sellus; see 325. *Φανός*—mentioned *Eg.* 1256, as *ὑπογραφεὺς δικῶν*, 'underclerk of processes;' he was apparently a creature of Cleon's.

1221. *ἔτερος*—Blaydes and Van L. take *ἔτερος* to refer to Cleon, who is then twitted with being no true Athenian. But more probably the allusion is to Acestor, who is called *Σάκας*, *Av.* 31, *διὰ τὸ ξένος εἶναι*. *Σάκαι δὲ ἔθνος Θρακικόν* (schol.). *πρὸς κεφαλῆς*—above him on the couch. Two persons usually reclined on each *κλίνη*.

1222. *τὰ σκόλια...δέξει*;—*σκόλιον δέχεσθαι* is to 'take up' or 'cap' the verse. The leader, holding a spray of laurel or myrtle, sang a line or two; then, passing on the bough, he called on any guest he chose to continue in his turn. Sense or sound furnished the necessary link; and the continuation might be traditional or improvised. In Athenaeus xv. 50 (694), we have a large assortment of *scolia*; which mostly strike us as rather pointless doggerel. The charm probably consisted in the performance.

The reading in the text is due to Richter, the question and answer resembling the arrangement in 1240. The manuscripts have *δπως δέξει καλῶς* 'mind that you take them up properly.' The following *ἄληθες*; is then given to Philocleon, who is indignant at being thus admonished.

1223. *ἄληθες*—'really,' 'indeed;' expressing astonishment or sometimes indignation: *Ran.* 840: *Soph. O. T.* 350 etc. Note the alteration of the accent, when the word is used as a kind of interjection. *ὡς οὐδέεις κ.τ.λ.*—'Ay, truly; no Diacrian better' (Rogers). Philocleon then 'was a noted scoliium-singer among the Diacrians or Highlanders, the poorer of the three parties into which Attica was divided in the days of Solon and Peisistratus.' The scholiast notes that Diacria was assigned by Pandion to his son Lycus, Philocleon's chosen hero, while Richter points out that Marathon, where the old dicast had fought, was in the Diacrian district. This may be the explanation, but many editors look on the text with suspicion. Meineke reads *ὡς οὐδ' εἰ Διακρίων*

δέξεται, taking Diacriion to be the name of some noted performer. The construction thus suggested resembles οὐδ' εἰ σέρφω (352), but Diacriion is chiefly 'eminent for never being heard of.' Blaydes, who also considers the line faulty, suggests many possible verses, and reads in his text,

κάλλιστ' ἐγὼ γ' οὐδὲς ἄμεινον δέξεται.

1224. ἐγὼ εἶσομαι—so 416, ἐγὼ οὐ. Blaydes compares Soph. *Phil.* 585, ἐγὼ εἰμι'; but suspects that τάχ' εἶσομαι should be read, as in *Lys.* 1114, τάχα δ' εἶσομαι γῶ: *Plut.* 647, εἶσει τάχα, etc. καὶ δὴ—'for in truth I am,' i.e. *surprise* me to be: so Aesch. *Eum.* 894,

καὶ δὴ δέδογμαί· τίς δέ μοι τιμὴ μένει;

Eur. Med. 386,

καὶ δὴ τεθναῖον· τίς με δέξεται πόλις;

1225. Ἄρμωδιου—partitive genitive, cf. 269: *Lys.* 1236,

εἰ μὲν γέ τις

ἔδοι Τελαμῶνος, Κλειταγόρας ἔδειν δέον.

The scolium began καὶ Τελαμῶνος ἀλχημιά, and would be called the Telamon; while Kleitagora is traditionally the name of a poetess. The genitive is therefore used either of song or writer; and there is no need to follow Richter, who reads Ἄρμωδιον comparing *Ach.* 980, τὸν Ἄρμωδιον φέσεται. Here Bdelycleon only 'begins the Harmodius.'

1226. οὐδὲς κ.τ.λ.—a line from the Harmodius which is not found in the four stanzas preserved by Athenaeus. It is plain, as Rogers observes, that the scolium was not one consecutive poem, but a loose collection of stanzas, any of which might be taken or omitted at pleasure.

Rogers thus gives the whole passage:—

Bdel. I'll put you to the proof. Suppose I'm Cleon.

I'll start the catch Harmodius. You're to cap it.

(Singing) 'Truly Athens never knew'

Phil. (Singing) 'Such a rascally thief as you.'

ἐγεντ'—for ἐγένετο. The passages from Hesiod e.g. *Theog.* 705 where this form occurs are considered spurious, 'sed in lyricis carminibus satis fuit usitata' (Van L.). It has no connexion with the Homeric γέντο.

1227. οὐχ οὐτω γε—the reading in the text is that of the manuscripts, but the line is too short. Bentley inserts ὡς σὺ, Bergk οὐδέ,

after *πανούργος*. Blaydes, followed by Van L., reads *οὕτως ὡς σὺ πανούργος οὐδὲ κλέπτης*.

κλέπτης—by Cleon's own confession (*Eq.* 1252) his successor would be *κλέπτης μὲν οὐκ ἂν μάλλον εὐτυχῆς δ' ἴσως* (Green).

1228. *τουτὶ σὺ δράσεις*;—'is that what you mean to do?' seems quite satisfactory. Several editors however consider a word meaning *singling* to be necessary: thus Van L. reads *τουτὶ γὰρ ἕσει*; Porson proposed *τοῦτ' εἰ σὺ δράσεις, παραπολεῖ* connecting *βοώμενος* (act.) with *φήσει*.

παραπολεῖ—cf. *Dem. Meid.* 543 § 91, *ἠτίμωται καὶ παραπόλωλεν*, 'has been ruined casually,' as an interlude, or 'has been allowed to perish: ' here however the compound seems to have no particular force. **βοώμενος** seems certainly passive, 'shouted down;' Cleon's *μαρὰ φωνή* being a terrible power: but no other instance is given of the passive use with a person.

1229. *φήσει γὰρ*—probably a reminiscence of Cleon's actual threats against Aristophanes himself; see note on 718.

1231. **ἔτερον**—sc. *σκόλιον*: *ἔτερον* (*ῥῥῆν*) is the manuscript reading; whence Dobree *ἔτερ' ἀντήσσομαι*: so Meineke, Cobet, and Blaydes: cf. *Eccl.* 887.

1234. **ἄνθρωφ'**—an adaptation from Alcaeus, according to the scholiast. 'As applied to Cleon the lines, I suppose, must mean that Athens is already reeling from the blow which was dealt her at Delium, and that Cleon's ambition in aspiring to the great and important command of the expedition despatched to recover Amphipolis might, as in fact it did, occasion her a still greater calamity' (Rogers). Cleon's ambition is plainly assailed; but whether he desired this particular command we do not know. He was certainly right in urging the paramount importance of recovering Amphipolis, and the command may have been forced upon him, as it was at Pylos.

μαϊόμενος—Pind. *Pyth.* xi. 77, *δυνατὰ μαϊόμενος*.

1235. **ἀντρέφεις**—cf. 671. *ἔχεται βοπᾶς*—'is at (is close to) the turning of the scale,' is at a crisis of her fate: Eur. *Hip.* 1163, *δέδορκε φῶς ἐπὶ σμικρᾶς βοπᾶς*: Thuc. v. 103, 2, *ἐπὶ βοπᾶς μᾶς ὄντες*.

1236. **πρὸς ποδῶν**—cf. 1221. Both *πρὸς ποδῶν* and *τῆς δεξιᾶς λαβόμενος* refer to **Κλέωνος**, which word from its position may depend on either. Theorus was reclining below Cleon on the couch, and begins a song in his honour.

1238. **Ἀδμήτου λόγον**—apparently not 'the saying' but 'the story;' as in 54. The story of Admetus was the story of his selfish cowardice and his wife's heroism. The moral may be that you should

choose worthy and valiant friends, like Heracles, who delivered Alcestis from the hands of death.

The scholium went on thus

τῶν δειλῶν δ' ἀπέχου, γροὺς δτι δειλῶν ὀλίγα χάρις.

It is attributed by the scholiast to 'Praxilla,' by other authorities to Alcæus or Sappho. Van L. thinks it probable that Praxilla, of whom nothing is known, was a compiler of an anthology of scholia, not a writer.

1239. τούτῳ—either 'in answer to this' or 'to him' must be the meaning, but it seems strange Greek. φῦδικῶς—'in lyric strain.' ὠδί πῶς (Dind.) is commonly accepted, but is very flat. φῦδικῶς on the other hand suits the self-satisfied old man; cf. 1222.

1240. οὐκ ἔστιν κ.τ.λ.—these two 'lyric lines' seem Philocleon's own. He turns the strain against the parasite (45), who is currying favour with both sides. ἀλωπεκίζαν—cf. Pind. *Pyth.* ii. 141, where cunning flatterers are called *ὄργαι ἀλωπέκων ἰκελοι* (Green): *Thesps.* 1133, μαρὸς ἀλώπηξ. κίναδος is more common in the metaphorical sense.

1243. σοφὸς καὶ μουσικός—this is probably ironical: still, though Aeschines is derided as a boaster, he may have been 'a man of refinement and musical tastes.'

1244—7. χρήματα κ.τ.λ.—according to the scholiast, this is from a scholium in honour of the Thessalians who helped Athens against the tyrants; and Cleitagora was a Thessalian poetess. On the other hand the scholiast on *Lys.* 1242, Κλειταγόρας εἶδεν δέον, calls her a Laconian; see note on 1225. The meaning of the catch, so far as we have it, is by no means clear: 'debebat autem senex subicere δοῖεν οἱ θεοὶ αὐτὸν simile aliquid' (Blaydes). Philocleon however turns it into a reflection on Aeschines and his boasting of imaginary riches. βίον—'means;' so nearly all editors for βίαν, which might however refer to the 'power' with which Thessaly helped Athens, supposing this to be the original subject of the poem.

1246. Θεσσαλῶν—from 1271 it would seem that there had lately been an embassy to Thessaly; with which Aeschines may have been connected.

1247. διεκόμπασας—(Tyrwhitt) adopted by nearly all editors for the manuscript διεκόμισας, which is unmeaning and unmetrical. It agrees with the scholiast, who says of Aeschines, ἐπεὶ κομπαστὴς ἦν. 'Meineke's further alteration of δὴ διεκόμπασας into νῆ Δι' ἐκόμπασας

(διακομπάζω not occurring elsewhere) is also very happy and ingenious; but the *διά* in *διεκόμπασας* seems intended to imply that they boasted *in rivalry* one against the other, a very usual meaning of *διά* in compounds (cf. 1481); and besides *δή διεκόμπασας* would have been far more easily corrupted into the *δή διεκόμισας* of the MSS. than *νῆ Δι' ἐκόμπασας* would have been' (Rogers).

1249. Satisfied with his lessons so far, Bdelycleon prepares to give his father the opportunity of putting his theories into practice. *ἐπιεικῶς*—'fairly, tolerably.'

1250. *ἐς Φιλοκτήμονος—ἄστος οὗτος καὶ συνεχῶς δείπνα ἐποίη* (schol.): a note perhaps by the same hand as the note on Dracontides (157).

1251. *τὸ δείπνον*—the guests taking their own provisions: cf. *Ach.* 1098, where Dicaeopolis, starting for a banquet, calls for his box (*κίστην*) and packs up his supplies. The part provided by the host is mentioned 1089 sq. This economical arrangement scarcely bears out the imputation of extravagance cast on Philoctemon. Van L. reads *τὸ δείπνον οἷσα* (for *Χρυσέ*) *συσκεύαζε νῶν* but 'what ails him at' *Χρυσέ*? *παῖ, παῖ, Κυδοιμέ, Pac.* 255, is in its favour. For *συσκεύαζε* cf. (Dem.) *in Neaer.* 1356 § 35, *συσκευασμένη αὐτοῦ τὰ ἐκ τῆς οἰκίας ἀποδιδράσκει.*

1252. *διὰ χρόνου*—at last, after long abstinence; so 1476: S. Mk. ii. 1, *δι' ἡμερῶν*, 'after many days.' *μηδαμῶς*—cf. note on 1211.

1253. *ἀπὸ γὰρ οἴνου*—see the similar fragment of Epicharmus ap. Ath. ii. 3 (36), cited by Rogers and Blaydes.

1255. *ἐκ κραναῖλης*—so *Ach.* 278: cf. *ἐκ μάχης* etc.

1257. *παρητήσαντο κ.τ.λ.*—for these aorists cf. *παρέγραψε*, line 99. They are represented by our present = this is what you do when occasion arises.

1259. *Ἀἰσωπικόν κ.τ.λ.*—according to the scholiast the stories of Aesop were about animals, while the 'tales of Sybaris' were *περὶ τῶν ἀνθρωπίνων*, of social and political interest.

1260. *ὄν—τούτων ὄν*, partitive. *ἐς γέλων*—so Thuc. vi. 35, 1, *ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα.*

1261. *ἀφαίε*—ὁ παθὼν δηλονότι (schol.): cf. 554: 568, etc.

1262. *τῶν λόγων*—'of those stories': cf. 199.

1263. *εἴπερ ἀποτίσω*—si quidem soluturus sum; 'if I am to pay:': cf. *Nub.* 1034,

εἴπερ τὸν ἀνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ἀφλήσει (Blaydes).

1264. *μηδὲν κ.τ.λ.*—so *Eg.* 724, *ἰδοῦ· βάδιζε (βαδίζω?), μηδὲν ἡμᾶς λοχέτω*. Father and son now leave the stage, followed by the slave.

1265—1291. The chorus again come forward in a kind of second parabasis, 'consisting of a strophe and epirrhema, and an antepirrhema; the antistrophe being lost. There are second parabases in the *Knights*, *Peace*, *Birds*, each of four parts, in the *Acharnians* there is only a commutation with strophe and antistrophe' (Green).

1265—1280. The lines are taken up with grossly personal but rather obscure attacks on Amynias and other characters. Amynias appears to have squandered his fortune by luxury and gambling (75) and to have been recently connected in some capacity with an embassy to Thessaly.

1267. ὁ Σέλλου—Amynias was really the son of Pronapes (75), and is here called son of Sellus, to show that he was a brother *κακρός* of Aeschines (325). But for the following words, the converse might be intended, 'Sellus's Amynias' = Aeschines; but the long hair shows that Amynias himself is meant. μάλλον—sc. δεξιός (Green, Blaydes, Van L.), or σκαίος (schol. Rogers). Either view makes sense: Amynias was *δεξιός*, as he got an invitation from Leogaras, and secured an appointment in an embassy: he was *σκαίος* in wasting his property and in the choice of his company in Thessaly.

οἶκ τῶν Κρωβύλου—'of the sons of Top-knot;' Amynias being addicted to long hair: hence *κομηταμυνίας* (466). The *κρωβύλος* was a sort of pyramidal knot (schol.); the old Athenian style according to Thuc. i. 6, 3, χρυσῶν τεττήγων ἐπέσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ. Crobylus was also a proper name, *vid.* Blaydes.

1268. οὗτος—'that.' ποτ'—'one day,' usually taken of the 'former days' of his prosperity; but it may mean that after his downfall he once managed to get a good dinner. ἀντὶ μίλου—the frugal fare to which he was reduced.

1269. Δεωγόρου—a well-known rich man and gourmand; *Νεώ.* 109, τοὺς φασιανούς οὗς τρέφει Δεωγόρας.

1270. Ἀντιφῶν—the son of Andocides according to the scholiast, and therefore not the well-known Antiphon of Thuc. viii. 68 etc. He seems to have been a literary parasite; cf. 1301.

1271. ἐς Φάρσαλον—Blaydes cites Athenaeus xii. 53 (527) to show that the Thessalians were noted for profligacy and indulgence. 'The scholiast (both here and on *Clouds* 691) intimates that this mission is an historical fact, and was mentioned by Eupolis in his comedy of the *Cities*. At a later period we hear of political intrigues carried on with the Penestae, who were the villein race of Thessaly, corresponding to the Helots of Laconia. But in the present passage their name is probably introduced merely for the sake of the joke, and for the purpose of comparing the Penestae of Thessaly with that larger class of Penestae or paupers of which Amarynias was a prominent member' (Rogers).

1272. μόνος μόνους—Soph. *Aj.* 467, ξυμπεσῶν μόνος μόνους.

1273. πενέσταισι—the name, according to the scholiast, was derived from one Πενέστης, a descendant of Heracles: here of course there is an allusion to πένης.

ξυνήν—'he conferred in secret,' if some revolutionary intrigue is meant; or 'associated,' if the meaning is simply that only the lowest class received him. Critias, according to Xenophon, did intrigue in Thessaly; *Mem.* i. 2, 24, φεγγῶν ἐς Θετταλίαν ἐκεῖ συνήν ἀνομίᾳ μᾶλλον ἢ δικαιοσύνη χρωμένους: id. *Hell.* ii. 3, 36, where Theramenes says of Critias, ἐν Θετταλίᾳ δημοκρατίαν κατεσκεύαζε καὶ τοὺς Πενέστας ὠπλιζεν ἐπὶ τοὺς δεσπότας.

1275. Ἀυτόμενες—Automenes had three sons, a harpist and an actor, who are genuinely praised, while the third was a notorious profligate. The whole passage is directed against this last; 'in cauda venenum,' as Van L. says.

1276. χειροτεχνικωτάτους—'consummate artists.' The effect of the comic superlatives is admirably represented in Rogers' version:—

'Fortunate Automenes, we envy your felicity;

Every son of yours is of infinite dexterity:

First the Harper, known to all, and loved of all excessively,

Grace and wit attend his steps and elegant festivity:

Next the Actor, shrewd of wit beyond all credibility:

Last of all Aripbrates, that soul of ingenuity.'

1277. ἅπασι φίλον—Arignotus, spoken of in *Eq.* 1277, as ἀπὸ φίλος, as well known to all (a play on the name), and as *πῶς* a brother in nature though in name to Aripbrates (τοὺς τρόπους οὐ ξυγγενής).

Why Richter includes Arignotus as turpissimū usus moribus, in the face of these two passages, is inexplicable' (Green).

1279. τὸν δ' ὑποκριτήν—the name seems unknown. Blaydes says Automenes, but gives no reason. ἀργαλέον ὡς—ἀπὸ τοῦ δυσχερῆς εἶπεν ὡς σοφῶν (schol.): cf. ἀμήχανον ὄσον, mirum quantum etc.

1280. Ἀριφραδὴν—attacked also in the *Knights* and the *Peace*. 'He is said to have been a pupil of Anaxagoras, who was satirised for having trained up such a man, Athen. v. 62 (220)' (Rogers). θυμοσοφικώτατον—the greatest natural genius: *Nub.* 877, θυμωσοφὸς ἐστὶν φύσει. His genius was shown in devising new ways of debauchery.

1281. ἄμοσε—sc. ὁ πατήρ (schol.).

After l. 1282 ten lines are lost corresponding to the strophe 1265—1274, and perhaps one line corresponding to 1275. The lost passage may have contained an attack on Cleon (Bergk); on the other hand the corresponding passage began a fresh subject.

1284—1291. *Antepirrhema*. Some attack of Cleon's, probably after the appearance of the *Knights*, had cowed the poet for a time. He was not backed by friends, and so 'played the ape' a little. We have no knowledge of the circumstances, beyond what is said here.

1284. οἱ μ' ἔλεγον ὡς—*Ach.* 338, λέγε τὸν Λακεδαιμόνιον, ὅτι κ.τ.λ. καταδηλλάγη—this rare compound implies complete surrender or cowardly reconciliation; cf. καταπρόδοτε (1044). As a matter of fact Cleon 'had been spared in the *Clouds*, or at all events was not the principal object of attack; for *Nub.* 586, 591, are not complimentary to him' (Green).

1286. καὶ με κακίαις—the manuscripts have κακίσταις, except V, which has κάκιστ'. Van L. says very justly 'κακίαις pessime Fl. Christianus, κάκισσι κακοῖς ἐκόκα Blaydes nimis audacter; verum latet.' Blaydes points out that the imperfect is required and the aorist is out of place. I have taken the usual reading for want of a better.

ἀπεδειρόμην—as I was flayed' (beaten), possibly with an allusion to Cleon's trade, 'tanned' as we might say (Rogers). Blaydes points out that elsewhere in Aristophanes the form is δέρω, not δειρω.

1287. οὐκτός—'those out of the business:' *Dem. Meid.* 519 § 15, ὑμῖν τοῖς ἄλλοις, ἔξω τοῦ πράγματος οὖσιν. Meineke and Green retain ἐκτός as having the better manuscript authority. μέγα κεκραγῶτα—Bergk takes this of Cleon's loud and violent attacks; but the general view seems right, that it means the victim's loud outcries, sc. με; the pronoun being indeed inserted in most of the manuscripts: but cf. 606. θεώμενοι suggests the idea of an amusing exhibition.

1288. οὐδὲν ἄρ' ἐμοῦ μέλον—'not that they cared for me:' μέλον is acc. absolute, sc. αὐτοῖς: like παρὼν, εἰρημένον etc. ἄρα—'as it seemed,' or 'after all:' the poet was dismayed to find how little people really cared for him. ὅσον δέ—'save only to know:' τοσοῦτο μόνον ἐμελεν αὐτοῖς ὅσον εἰδέναι.

1290. ὑπὸ τι μικρόν—ὑπὸ τι is 'somewhat:' Plat. *Phaedr.* 242 D, ὑπὸ τι ἀσεβή: also with verb, Xen. *Cyr.* iv. 1, 13, ὑπὸ τι ἐφθόνηι.

ἐπιθήκισα—μικρὸν αὐτὸν ἐκολάκευσα (schol.): hence δημοπιθήκων, *Ran.* 1085: πιθηκισμοί, *Eq.* 887: *Thesm.* 1133, οἶον ἐπιτήκισέ μοι.

1291. εἶτα... ἄμπελον—a proverb of being deceived in your prop or stay. The usual view is that Cleon was deceived in his confident hope of surrender and reconciliation, which proved but a broken reed. νῦν is strongly in favour of this view. But Rogers considers that Aristophanes represents *himself* as the vine, the Athenian people as the pole. 'The popular sympathy, to which he trusted for support against the machinations of Cleon had played him false when the actual danger came. He is alluding not, as Dindorf seems to think, to the defeat of the *Clouds*, but to the careless indifference, or rather the undisguised amusement, with which the Athenians had beheld him in the toils of his powerful opponent.' This view is no doubt consistent with other complaints in the play; but the other view seems certainly right. The poet says in effect, There was no real submission, only a hollow truce; now I am free again and ready for open war.

1292—1325. Xanthias rushes on the stage, beaten and bruised, complaining eagerly of the old man's conduct at the feast. See 1474, where he makes a similar entry. The intervening scenes must have been added to the original draft of the play.

1292. ἰὼ χελῶναι—cf. 429: also 1512 for the genitive: so *Av.* 1423, ὦ μακάριε τῆς τέχνης.

1293. *τέγους*—this is due to Bentley, B having *έμαίς* and R *στέγειν*, the latter reading plainly derived from the line below. Lening conjectures *κίτους*, the jingle of *τεγ* and *στέγ* being rather ugly.

1294. *κατηρέψασθε*—‘got your back roofed;’ the only instance of the middle in Lid. and Scott: the active also is rare.

νουβουστικῶς—so *Eccl.* 441,

γυναικα δ' είναι πρᾶγμ' ἔφη νουβουστικόν.

The word is derived from *νοῦς* and *βῶν*, lit. packed or stuffed with sense.

1295. *κεράμῳ*—the singular generically used, as we say ‘tiling,’ ‘brick’ etc.: Thuc. iv. 48, 2, *ἐβαλλον τῷ κεράμῳ*: ib. 90, 2, *ἀμπελον κόπτοντες...καὶ πλῆθον καθαιρούντες*. *στέγειν*—to keep in or keep out, ‘be proof against:’ Thuc. iv. 34, 3, *ὅτε οἱ πῖλοι ἔστεγον τὰ τοξεύματα*: id. ii. 94, 4, *ἤες οὐδὲν στέγουσαι*, of leaky vessels.

1296. *στιζόμενος*—‘tattooed,’ beaten black and blue: perhaps also with an allusion to the practice of *branding* runaways; cf. *Av.* 760, *δραπέτης ἐστιζόμενος*: hence *στιγματίας*.

1297. *παῖδα γάρ κ.τ.λ.*—apparently a parody on some tragic passage, probably of Euripides: cf. *Thest.* 582,

*τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ σ' εἰκὸς καλεῖν
ἔως ἂν οὕτως τὰς γνάθους ψιλὰς ἔχης.*

Van L. quotes *ὁ μὴ δαρὲς ἄνθρωπος οὐ παιδεύεται* and suggests that Aristophanes is thinking of the absurd derivation of *παῖς* from *παλεῶν* (cf. 1307).

1299. *ἄρ' ἦν*—see note on lines 3 and 451. Here the meaning required is ‘did he not prove?’ rather than ‘does he not prove?’ Blaydes says ‘vix sanum videtur.’

κακόν;—Blaydes compares Eur. *Andr.* 353,

οὐδ' εἰ γυναικὲς ἔσμεν ἀτηρὸν κακόν etc.

1300. *παροιμικώτατος*—cf. *Ach.* 981, *ὅτι παροιμικὸς (παροιμῖος) ἀνὴρ ἔφν*.

1301. *Ἰππύλλος κ.τ.λ.*—of Hippylus we know nothing. Antiphon may be the person mentioned in 1270; but Blaydes and Van L. suspect him to be a son of Lysidonis, satirised by Cratinus in the *Flask*. A Lycon was afterwards one of the accusers of Socrates. Lysistratus has already appeared in 787.

1302. *Θούφραστος*—i.e. Theophrastus; cf. *Θουφάνης*, *Eg.* 1103. *οἱ περὶ Φρύνιχον*—‘Phrynichus and his friends:’ Thuc.

viii. 105, 1, *οἱ περὶ τὸν Θρασύβουλον*. The scholiast considers this Phrynichus to be the tragic actor. The party seems to have been a second-rate literary coterie, rather than a set of 'drunken and riotous paupers' as Rogers calls them.

1303. ὑβριστότατος—so Xen. *Anab.* v. 8, 22, etc.

1305. ἐσκίρτα κ.τ.λ.—cf. *Nub.* 1079, σκίρτα, γέλα: *Pac.* 533, ἡδομαι...καὶ γελῶ. Hence Blaydes 'verum haud dubie est κάγελα.'

1306. καχρῶων—parched barley; *Nub.* 1358. Note the genitive with εὐωχημένον (a word of *filling*): so Plat. *Rep.* 352 B, εὐωχοῦ τοῦ λόγου θαρρῶν.

1307. νεανικῶς—'right manfully:' see 1204.

1308. ἤκασεν—*Eq.* 1076,

ἄλωπεκιοῖσι τοὺς στρατιώτας ἤκασεν,
ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

Such comparisons were a common amusement at parties. They strike us as making up in rudeness what they wanted in wit. The commentators quote in illustration Xen. *Symp.* vi. 8; and the bout between Sarmantus and Cicirrus, Hor. *Sat.* i. 5, 52 sq.

1309. νεοπλούτῃ τρυγί—'newly enriched wine;' τρύξι being here used in the sense of *mustum* (*Nub.* 50). The allusion is then to the insolent ferment of the old man's goings on. τρύξι in its other sense of *lees* would bear a further allusion to his age: being applied to an old man or woman, as in *Plut.* 1086. Van L. reads Φρυγί (Kock) = a newly-enriched barbarian slave; in allusion to his magnificent dress. But it is rather his friskiness which is attacked, and the comparisons go in pairs.

1310. κλητήρι—see note on 189. If κλητήρ did ever mean a *donkey* (which Blaydes and Van L. also think), 'a donkey which has run off to a chaff heap' makes some sense, while the ambiguous κλητήρ suggests the old man's former tastes. The scholiast cites a proverb, *βνος εἰς ἀχυρῶνα ἀπέδρα*, of a donkey getting a good feed for once. ἀχυρῶν is due to Dindorf, the best manuscripts having ἀχυρον, the others ἀχυρῶνας: the *v* being apparently short (see Lid. and Scott).

1311. πᾶρονσι—a thin voracious creature, like a parasite.

1312. τὰ θρία—it is the neediness and shabby appearance of Lysistratus that the old man attacks. His cloak had lost all its nap, like a fig-tree which had shed its leaves (*θρία*, 436).

1313. Σθενέλω—an unsuccessful tragic actor who had to sell his belongings διὰ πείναν, according to the scholiast. διακεκαρμένῃ—'shorn utterly,' 'stripped;' with acc. like other words of depriving.

1315. διαβάλλωινεν—'made a face,' 'made mouths:' τὰ χεῖλη διεστρεφεν ὡς χλευάζω καὶ μὴ ἦσθεις τῷ λεγομένῳ (schol.). ὡς δὴ—'as being,' i.e. he *set up* for being a man of culture, 'a superior person,' as Rogers says, too refined for such jests. Blaydes, among other passages, compares Eur. *El.* 947, ὕβριζες ὡς δὴ βασιλικούς ἔχων δόμους.

1317. ἐπὶ τῷ—'on the strength of what?' Blaydes quotes Lucian *Nigr.* 1, τί δὲ τὸ μέγα τοῦτὸ ἐστὶ ἐφ' οὗ καὶ κομᾶς; For κομᾶς see *Plut.* 170,

μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾶ;

κομψός—'clever' or 'refined:' *Nub.* 649, κομψὸν ἐν σινουσίῳ.

1318. κομφοδοιχῶν—(λεῖχῳ), 'playing the buffoon and parasite' (Lid. and Scott): a new and most expressive word. Van L. takes it of 'flattering actors,' meaning here courting the favourite Phrynichus.

περὶ—'round,' or 'towards.'

1321. οὐδὲν εἰκότας τῷ πράγματι—'in no way like the fact,' i.e. quite untrue (Blaydes). But the meaning is rather as Rogers gives it 'quite inappropriate to the matter in hand:' οὐδὲν ἀρμόζοντα τῷ πράγματι (schol.): cf. Dem. *in Con.* 1265 § 26, γράφοντες μαρτυρίας οὐδὲν πρὸς τὸ πρᾶγμα, 'altogether irrelevant.'

1324. καὶ δὴ—'verum est καὶ δὴ, ecce iam,' says Blaydes, who gives a long list of instances, e.g. 492: *Lys.* 65, ἀλλε καὶ δὴ προσέρχονται τινες: *ib.* 77, ἤδη δὲ καὶ δὴ Δαμπίτῳ προσέρχεται. Meineke's suggestion καὶτός is therefore needless. σφαλλόμενος—'staggering' or 'stumbling.'

1325. πρὶν πληγὰς λαβεῖν—πληγὰς λαμβάνω is the regular passive of the 'defective verb *τύπτω*,' for which see Dr Sandys' excursus in his *Select Private Orations* of Demosthenes, p. 207.

1326. Philocleon comes on with a torch (or torches) in his hand, accompanied by the flute girl whom he has abducted from the party, and followed by some of the indignant guests. His entry on the stage is a parody of a tragic scene. As the scholiast says, it closely resembles the entry of Cassandra with a torch in the *Troades*, a play which was however not produced till seven years later.

ἀνεχε παρέχε—cf. Eur. *Troad.* 308, ἀνεχε, παρέχε, φῶς φέρε: *id.* *Cycl.* 203, ἀνεχε, παρέχε: *Av.* 1720, ἀναγε, διαγε, πάραγε, παρέχε: see also 949 of this play. Paley notes that these words seem to have been used by persons conducting processions; but whether addressed to the

people or those who were officiating is not clear. In the former case the meaning is 'hold back; make way.' In the latter case 'haec formula *ἄνεχε, παρέχε*, propria est in nuptiis celebrandis; iubentur ea faces tolli et *admoventi*, ut omnia collustrentur' (Herm. on *Cycl.* 205). Rogers considers that they were customary cries at the torch-races of the Cerameicus. *ἄνεχε, παρέχε*, may be addressed to the runner in the sense of 'hold it up, hand it on,' *erige, porrige*: or to the torch in the sense of 'shine forth, lend light:' or to the crowd, in which case *παρέχε* may mean 'make way,' as supra 949.

1329. *οἶον*—'how,' an exclamation; like *δσον ἀλώσεται*, 893. It might however be a true relative, as noted on 188. *εἰ μὴ ῥρήσῃ*—'if you're not going off, confound you;' see note on 147.

1331. *φρυκτοὺς σκευάσω*—'I'll make roast meat of you:' *ὡς ἰχθύδια πεφρυγμένα* (schol.); *φρυκτοί* (sc. *ἰχθύες*) and *φρυκτὰ* (*ἰχθύδια*) being terms for small fry. *σκευάσω* is an appropriate word for cooking.

1332. These three lines are now rightly assigned not to Bdelycleon but to one of the *συμπόται*, speaking for the whole party. 'Bdelycleon manifestly makes his first appearance in line 1360, as litigation is the last thing with which he would have threatened his father. Beer therefore transfers the speech to the Chorus, which is worse; for the Chorus are animated with the most friendly feelings towards Philocleon, who had indeed done them no wrong. Dobree truly says that the lines must belong to one *τῶν ἐπακολουθούντων*. But no one seems even to have observed that the two great Aristophanic manuscripts R and V place a *συμπότης* among the *dramatis personae*' (Rogers).

1333. *νεανίας*—see 1307.

1335. *ἰή ἰεθ*—these I take it are inarticulate drunken sounds, at least the second is; and the beginning of (*προσ*)*καλούμενοι* (tipsily derivative) is lost in a hiccup. *ἰή, ἰή* (*Ach.* 1206), which Blaydes would prefer here, is a sort of shout of triumph.

1336. *ἀρχαῖά γ' ὕμῶν*—'stuff and nonsense;' lit. 'old rubbish on your part;' *ὕμῶν* as in 576, *δείτερόν σου τουτὶ*.

1337. *οὐδ' ἀκούων*—so *Eq.* 1101, *οὐδ' ἀνέχομαι κριθῶν ἀκούων*.

1339. *τάδε μ' ἀρέσκει*—'this sort of thing,' cf. 776. He points to Dardanis. *βάλλε κημῶς*—sc. *ἐς κόρακας*. For *κημῶς* cf. 99. The following should be added from Aristotle's *Resp. Ath.* col. 36, l. 8 (p. 247 of Dr Sandys' edition), *ἔχει δ' ὁ χαλκοῦς (ἀμφορεύς) ἐπιθήμα διερρηγημένον ὥστε αὐτὴν μόνην χωρεῖν τὴν ψήφον, ἵνα μὴ δύο ὁ αὐτὸς ἐμβάλλῃ*. Here *ἀμφορεύς*=*κάδος* or *καδίσκος*, *ἐπιθήμα*=*κημῶς*.

1340. *οὐκ ἄπει σὺ*—this seems the most probable reading for the

οὐκ ἀπεισι of the manuscripts, which has no subject. οὐκ ἀποίσεις; (sc. κημός) is not a bad conjecture of Meineke's.

πὸς ἔστιν ἡλιαστής;—this is hard to understand, unless indeed the old man means his son, who had been president of the domestic court. 'Where's our heliast? out of the way, of course,' i.e. just when I want him. Or Green's view may be right, that, with a tipsy confusion of ideas, he means the man who wants to summon him to court, and adds 'O he's taken himself off, I see.' So Rogers, who thinks that he now uses the term heliast in contempt and disgust, and bids him 'out of my sight!' Blaydes reads οὐκ ἀπεισὺς ὅστις ἔστιν ἡλιαστής ἐκποδῶν; while Van L. suggests οὐκ ἀπει σὺ, κεί τις ἔστιν ἡλιαστής, ἐκποδῶν;

1342. ἀνάβαινε—turning to the αὐλητρίς, whom he now hands to the proscenium: so *Ach.* 732, ἀμβάτε: *Eg.* 149, δεῦρ' ἀνάβαινε (Van L.). χρυσομηλολόνηθιον—'little golden cockchafer': cf. *Nub.* 763, λυδόμενον ὡς περ μηλολόνηθον τοῦ ποδός, i.e. like a cockchafer let fly with a string. The compound with χρυσός expresses endearment: *Lys.* 930, δεῦρο εἶν ὦ χρυσίω: so 'golden' is the special epithet of Aphrodite.

1352. ἐγὼ σ'—'throughout the passage Philocleon reverses the relationship between himself and his son, and speaks as if he were the gay young spark, and his son the crusty cross-grained (δύσκολος) old heliast' (Rogers).

1353. παλλακῆν—*concupinam*, with a recognised legal position; see *Dict. Ant.*

1357. κυμνο.—'a cummin-splitting mustard-scraper.' The κυμνο-πρίστης, 'cheese-parer' or 'skin-flint' is mentioned by Aristotle, *Eth.* iv. 1, 39: and elsewhere. Hesychius says κυμνοπρίσται· οἱ φειδιωοί, ὁμοίως καὶ καρδαμογλύφοι.

1358. ταῦτ' οὖν—like πρὸς ταῦτα: *Av.* 120, ταῦτ' οὖν ἰκέται ἀφίγμεθα: *Soph. Trach.* 550, ταῦτ' οὖν φοβοῦμαι μὴ κ.τ.λ.

1361. στήθι—he puts the torch (or torches) in the girl's hand bidding her take her stand like a statue in a corner of the stage. δερῆς—(sc. λαμπάδας) torches of twisted or tied strands; hence the plural may denote one complete torch.

1362. τωθάσω—'mock, jeer at:' *Hdt.* ii. 60: passive *Plat. Rep.* 474 A.

1363. πρὸ τῶν μυστηρίων—'before I was initiated into the mysteries of high life: with an allusion to the raillery which accompanied the celebration of the great religious mysteries, and which was properly called τωθασμός, *Ar. Pol.* vii. 15' (Rogers). ὅτι οἱ μεμνημένοι τοῦδ' μέλλοντας μνεῖσθαι δεδίδτονται (schol.).

1366. καταπροίξει—*Eg.* 435, οἱτοι μὰ τὴν Δήμητρα καταπροίξει
τάλαντα πολλά κλέψας: with gen. infr. 1396.

1367. ὤς—either 'how' exclamatory (488), or = 416. Philocleon
turns the tables on his son; 'no doubt he would like to sue and punish
his father, a suit would be a sweet morsel to him. Bdelycleon is now
twitted as φιλόδικος, Philocleon is μισόδικος' (Green). ἐξ ὄξους—i.e.
pickled; cf. 511.

1370. ὡσπερ ἀπὸ τύμβου = 'why have you come out of your grave
(in which you ought to be) to talk such rubbish?' (Green). καὶ τοῦτο
ὡς εἰς γέροντα, ἀντὶ τοῦ ἀπὸ τοῦ νοῦ καταπεσῶν (schol.).

'You're out of your mind, or out of your grave, or something.'

(Rogers.)

In *Nud.* 1273 we have τί δῆτα ληρεῖς ὡσπερ ἀπ' ὄνου καταπεσῶν; a pun
on ἀπὸ νοῦ; and this seems a variation on the gibe.

1371. Δαρδανίς—so *Phrygia* is a flute-girl's name in *Plaut. Aul.*
ii. 5, 7.

1381. κούδεν δύνασθαι δρᾶν—'fired by this insult, Philocleon
straightway calls to mind the anecdote taught him by Bdelycleon him-
self (1192) as to what an old man can do' (Rogers). ἀκουσον νῦν ἐμοῦ
—'he begins to put in practice his son's precepts on polite conversation'
(Green): cf. 1186 sq. It will be seen that he fits the deed to the
word.

1382. Ὀλυμπίασιν—adverb formed from Ὀλυμπία fem. sing. The
dat. pl. of Ὀλυμπιάς is Ὀλυμπιάσι according to the scholiast; but ac-
cording to *Lid.* and *Scott* Ὀλυμπιάσι (ᾶ). ἐθεώρου—he begins μεγαλο-
πρεπῶς, cf. 1187.

1385. κατέβαλε—'floored' (knocking his son down).

1386. πρὸς ταῦτα—'so look out for black eyes.'

1387. ἐξίμαθές γε—'you are perfect in this lesson at any rate'
(pensively rubbing his broken head).

1388. The first of the persons whom Philocleon had assailed on
his way from the party (1323) now appears. She is a baking-woman,
brandishing an empty basket. The usual stage direction is that she is
accompanied by Chaerephon as witness; but it seems rather that she
picks him out afterwards from the crowd on the stage. The Athenian

baking-women were renowned for their sharp tongues, like fish-wives and 'dames de la halle;' cf. *Ran.* 857,

λαιδορέϊσθαι δ' οὐ θέμις
ἄνδρας ποιητὰς ὥσπερ ἄροσώλιδας.

ὦ μοι παρόστηθ'—addressed to her witness, according to one scholiast; according to another, *δείται τοῦ υἱοῦ*, i.e. appealing to Bdelycleon; 'praetereuntem quendam testem alloquitur' is Blaydes' note: cf. *licet antestari?* We might perhaps expect the plural *παρόστηθ'*, but there is no variation in the manuscripts.

1390. ἐντευθεν(—'from this basket (or tray),' displaying it. The termination is 'deictic:' otherwise 'next,' 'thereafter' might be the meaning.

1391. ἄροτους δέκ' κ.τ.λ.—'ten obols' worth of loaves, and four odd ones' must be the meaning, as Rogers maintains; comparing S. Mk. vi. 37, *δηναρίων διακοσίων ἄροτους*. There is no variation in the text except that R has *δέκα βαλίων*. 'Ten loaves at an obol each' cannot be got out of the Greek, nor would it make as good sense; for why not then say 'fourteen loaves at an obol each?' The same objection applies to *ἄροτους δέκ' ὀβολοῦ*, which Blaydes suggests. Why should not four loaves be given in with so large an order as ten obols' worth; or why may not the woman have had four loaves over? *καπιθήκην*—*τοὺς ἐξωθεν τοῦ φορτίου προσθήκην ἔντας*, says the scholiast; *ἐπιθήκη* being here the extra loaves (Lid. and Scott unaccountably say 'and four drachmas over'). *τεττάρων*, sc. *ὀβολῶν*, is read for *τέτταρας* by Dobree, Cobet, and Blaydes; but it spoils the sense.

1392. πράγματ' κ.τ.λ.—compare the dialogue beginning in line 1252; the topsy-turvy situation is excellent. *ἀδ*—'again;' when they seemed so happily got rid of.

1394. διαλλάξουσιν αὐτά—'will set it straight:' *αὐτά* is the matter in hand, as *αὐτό* and *αὐτά* are often used in Thucydides, the sense depending on the context. Blaydes suggests *ταῦτα* or *ἡμᾶς*, as *διαλλάσσω* is commonly used of 'reconciling' enemies with acc. of the person. Hamaker omits this line, while Meineke with more probability considers the next line an interpolation.

1395. διαλλαχθήσομαι—for this Van L. reads *διαλλαγήσομαι*. Veitch however says 'though both tragic and comic poets use both aorists, they never use 2nd fut. -γήσομαι but always -χθήσομαι: whereas Hdt. and Attic prose writers use -γήσομαι only,' cf. 484.

1396. μὲ τῷ θεῷ—i.e. Demeter and Persephone (Κόρη): 'By the

Twain' was the woman's oath; cf. *Ecc.* 155, where Praxagora betrays her sex by using it. **καταπρόξει Μυρτιάς**—so *Nub.* 1239,

οἷτοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
ἐμοῦ καταπρόξει.

We have had the word with participle, 1366. Blaydes suggests *Μυρτίου* from *Μυρτίου* a name found in Lucian.

1397. **θυγατέρος**—this epic form (found also *Eur. Or.* 751) may be intentionally consistent with the lady's splendid parentage. It is however regarded with suspicion, *οτι οὐκ Ἀττικῶς εἶρηται τὸ θυγατέρος, ἀλλ' Ἰωνικῶς*, as the scholiast observes: Van L. suggests *καταγελῶν* or some such participle. **Σωστράτης**—a good Athenian name which occurs *Thesm.* 374: *Ecc.* 41.

1400. **χαρίεντα**—see 1258, *λόγον ἀστέιον*. **μη' μοι γ'**—cf. 1179. **ᾧ μέλει** occurs *Eg.* 671 etc.

1401. **ἀπὸ δείπνου**—'after dinner,' according to Blaydes: like *ἀπὸ δορπηστοῦ*, 103. **ἐσπέρας**—so *Ach.* 616: cf. *νυκτός*.

1402. **μῆθυσή τις**—this *Ἀίσωπικὸν γέλοιον* is indeed a 'tale of animals' (see note on 1255), and their habits are ludicrously mixed. **ἐλάκτει**—*ū* augment; cf. 904. For the acc. cf. *Hom. Od.* xvi. 5, *οὐδ' ἔλαον προσιδόντα*.

1405. **πυρὸς πρίαυο**—the point of this story, as Captain Cuttle says, 'lies in its application,' which is appropriate to the actual case in hand.

δοκεῖς is the reading of the two chief manuscripts, and is undoubtedly right, sc. *δοκεῖς μοι σωφρονεῖν ἄν* = *σωφρονολῆς ἄν*, *ὡς ἐμοὶ δοκεῖ*: cf. 1198: *Plut.* 380,

καὶ μὴν φίλως γ' ἄν μοι δοκεῖς ἤ τοὺς θεοὺς
τρῆς μῶς ἀναλώσας λογισασθαι δώδεκα.

Shilleto says on *Thuc.* i. 22, 1, *ὡς δ' ἄν ἐδόκουν ἐμοὶ τὰ δέοντα μάλιστ' εἰπεῖν*, 'ἄν of course belongs to *εἰπεῖν*. That any editor of Aristophanes should now-a-days give in *Vesp.* 1405, *σωφρονεῖν ἄν μοι δοκοῖς*, when *δοκεῖς* is in both R and V MSS., is to me a marvel. The looseness of our language allows 'I should think you a sensible person' for what should be 'I think you would be a sensible person,' but not so the precision of a dead tongue.' 'Adde quod *δοκοῖς* pro *δοκοῖς* in Aristophane ferendum non est. Tragicis *νοσοῖμ, δοκοῖμ, et similia* dicere licere, populo et comicis et oratoribus non licere, sed *δοκοῖμ, νοσοῖμ, et similia, monuit Cobetus*' (Blaydes).

1406. **καί**—'that is, in addition to the damage you have caused

me. Do you add insult to injury?' *προσεκαλούμαι σ'*—the same construction occurs in 1417: cf. Dem. i. *Bocot.* 1018 § 32, *τραύματος εἰς Ἄρειον πάγον με προσεκαλέσατο. ὅστις εἶ*—because apparently she did not know his name but identified his appearance.

1407. *ἀγορανόμους*—cf. *Act.* 723, where Dicaeopolis makes three stout whips *ἀγορανόμοι* of his market. *βλάβη*—i.e. she will claim damages; 'a *βλάβη δίκη* was available in all cases in which one person had sustained loss by the conduct of another' (Dict. Ant.).

1408. *κλητῆρ' ἔχουσα*—she now, I think, turns and takes Chaerephon as her witness. It was the sting of the insulting tale that determined her to summon the old man. At first she merely came clamouring for amends. Chaerephon may have just come on the stage. For the details of the legal process, see Dict. Ant. *clerets* and *dike*.

1409. *μὰ Δ' ἄλλ'*—*Ran.* 174, *μὰ Δ' ἄλλ' ἔλαττον*, 'no, (I will not give) so much.' For the imperative cf. supra 1400. *ἦν τί σοι δόξω λέγειν*—*Xen. Cyr.* iii. 4, 16, *ἀκουε τοίνυν, ἔφη ὁ Κῦρος, ἄν τί σοι δόξω λέγειν*: *Eur. H. F.* 278 etc. (Blaydes): cf. *οὐδὲν λέγει*, 75. He begins in a conciliatory manner, as if ready to make compensation.

1410. *Δᾶσος*—of Hermione in Argolis; a contemporary and rival of Simonides of Ceos. *ἀντεδίδασκε*—'contended against,' lit. trained a rival chorus. For the singular cf. 1301.

1411. *ἄλιγον μοι μέλει*—this is probably his own, a sudden and emphatic come-down from a grand exordium. Still it may be that disregard of his rival (or of his own defeat), was traditionally ascribed to Lasus and became proverbial, like *οὐ φροντίς Ἰπποκλείδῃ* (*Hdt.* vi. 129).

1412. *ἄλθες οὗτος*;—so *Eq.* 89: cf. 1223. *Χαιρεφῶν*—a cadaverous disciple of Socrates; see *Nubes* passim, especially 503,

ΣΩ. *οὐδὲν διοίσεις Χαιρεφῶντος τῆν φύσιν.*

ΣΤ. *ὁμοι κακοδαίμων, ἡμιθῆς γενήσομαι.*

In the *Birds* (1296 and 1564) he is called *the bat* (*νυκτερί*) either from his appearance or his nocturnal ways.

1413. *γυναικί κ.τ.λ.*—As this line stands in the manuscripts *κλητεύειν ἐοικώς* is unintelligible. We must either take Dobree's emendation *κλητεύων* and read *ἐοικας*, with Meineke, Blaydes and others; or read *κλητεύεις ἐοικώς* which is perhaps better as it involves less alteration. So Rogers, who prints *γυναικί κλητεύεις, ἐοικώς θαψίγη Ἴνοῖ*, and makes the sentence interrogative,

'Are you her sompnoir, you like fear-blanch'd Ino?'

In that case '*ἐοικώς pro ἐικώς metro coactus posuit*' (Blaydes).

Otherwise, if we read *γυναικὶ κλητέειν ξοικας*, as in Green and the *Poetae Scenici*, 'you seem to be witness for a sallow woman,' then the baking woman herself became a 'greenery yallery' heroine, whereas she was a buxom virago, in contrast to the weasen pale-faced student.

According to different arrangements of the words *γυναικὶ* is governed by *κλητέειν* or *ξοικῶς* and *θαψίνη* agrees with *γυναικὶ* or *Ἰνῶ*.

Do what we will the two lines are unsatisfactory, bringing the altercation to a lame conclusion. Something seems lost, or the lines may have been brought in to supply a lacuna.

θαψίνη—'sallow,' from *θάψος* a plant or wood (Blaydes says *δαξ* producing a yellow dye: Theocr. *Id.* ii. 88,

καὶ μευ χρῶς μὲν ὁμοίος ἐγγύγετο πολλακὶ θάψω.

1414. *Ἰνῶ*—Ino wife of Athamas threw herself into the sea with her child Melicertes. Her story was the subject of one of Euripides' most affecting tragedies, of which we have only fragments: cf. *Ach.* 434, where the 'rags of Ino' are stored by those of Telephus. The explanation of the line which Rogers gives seems the simplest and best: that Ino was represented clinging in despair (*κρεμαμένη*) to some one's feet, or prostrate before an image of a god; 'while the name of Euripides is substituted *παρὰ προσδοκίαν* out of sheer mischief for the purpose of connecting the solemn philosopher-poet with a ridiculous travestie.' Another view is that *κρεμαμένη* means 'hanging from a rock,' about to throw herself headlong; as the poet describes her, *Med.* 1287,

ἀκτῆς ὑπερτίνασα ποντίας πέδα.

For *πρὸς ποδῶν*—cf. 1231: 1236, *πρὸς κεφαλῆς*.

It can scarcely mean 'hanging by the feet' as it is sometimes taken. The scholiast however says, *ἀντὶ τοῦ ὑπὸ Εὐριπίδου ἐκ τῶν ποδῶν ἢ Ἰνῶ κρέματα*, making the line mean 'Euripides' Ino hanging by the feet.' *προσπολῶν* 'in attendance on,' agreeing with *σύ* (Herm.), is adopted by Meineke and Holden.

1416. *καλούμενος*—probably future as in 1445: to 'cite or sue;' mid. of the plaintiff (active of the court-official): *Νυδ.* 1221, *καλοῦμαι Σπρεψίδην*: *Αν.* 1046, *καλοῦμαι Πεισθέταιρον ἕβρεως*.

1418. *ἕβρεως*—a serious thing, for a *γραφὴ ἕβρεως* was a criminal indictment, and involved fine or imprisonment, or sometimes death: cf. *Dem. in Con.* 1256 § 1, where the speaker has brought a civil action, *αἰκίας δίκη*, for assault, though advised that his assailant might have been made liable *ταῖς τῆς ἕβρεως γραφαῖς*.

1420. *προσέσσομαι*—'and I shall be grateful too:;' so *Plat. Αρ.* 20A,

καὶ χάριν προσεῖδέναι: cf. Soph. *O. T.* 232, καὶ χάριν προσκείσεται: see also *προσμάθαι*, 1208: Plat. *Rep.* 521 D, δεῖ καὶ τοῦτο προσέχειν 'must have this besides.' Some write πρὸς εἶσομαι, to mark a probable difference in enunciation: cf. *Eq.* 578, καὶ πρὸς οὐκ αἰτούμεν οὐδέν.

1421. μὲν οὖν—cf. 515.

1422. πατάξαι καὶ βαλεῖν—as he himself foreboded, 1254.

1423. πρότερον—(Bentley) seems certain for πρότερον. ἐπι-
τρέπω—a word perpetually used technically of referring a matter to
arbitration and the like; cf. 521.

1427. Συβαρίτης—now comes a 'tale of Sybaris' (1259) by way of
change from Aesop.

1428. καταγή τῆς κεφαλῆς—so *Ach.* 1180, τῆς κεφαλῆς κατέγαγε
(2nd perf.): Plat. *Gorg.* 469: so with συντρέβω, -εσθαι: *Pac.* 71, ξυν-
τρέβη τῆς κεφαλῆς. The genitive may be partitive; we have the limiting
acc. *Plut.* 545 στάμου κεφαλῆν κατεαγότος, where the meaning is 'with
its (whole) head smashed.'

1429. τρίβων—*Eur. Bacch.* 717, τρίβων λόγων.

1430. ἐπιστάς—'coming up, appearing:' a sense in which the
word occurs repeatedly in St Luke's Gospel and in the Acts, and no-
where else in the New Testament.

1431. ἔρδοι τις κ.τ.λ.—καὶ ταῦτα δὲ ἐν ταῖς παροιμίαις φέρεται
(schol.): Cic. *Tusc.* i. 18, 41, quam quisque norit artem in hac se
exerceat: id. v. 10, 3, O illud verum ἔρδοι τις: *Hor. Ep.* i. 14, 44,

quam scit uterque libens censebo exerceat artem.

Blaydes says with justice 'mira locutio est ἔρδειν τέχνην.'

The optative εἰδείη is to be explained by assimilation: so *Hom. Od.*
i. 47,

ὡς ἀπόλοιτο καὶ ἄλλος οἷς τοιαυτὰ γὰρ ῥέξου·

see examples in Blaydes, and Goodwin §§ 531 and 558.

1432. οὐτῶ δέ—'he got no pity, but a proverb' (Green). There is
also a hint that he had better have nothing to do with law-courts, but
make the best of it.

ἐς τὰ Πιττάλου—to the surgery of Pittalus, 'ita vulgo legitur:
sic Theocr. *Id.* ii. 76, τὰ Δύκωνος. Sed reponendum videtur ὡς τοὺς
Πιττάλου' (Blaydes).

In *Ach.* 1032 we have κλᾶε πρὸς τοὺς Πιττάλου: ib. 1221, ἐς τοῦ
(τοὺς al.) Πιττάλου which we might expect here, but a dull uniformity
is not essential. Pittalus was a δημόσιος ἰατρός. Meineke and others
put this line after 1439.

- 1434. ἀλλ' οὖν—'anyhow,' speaking to his witness, 'remember his own admission.' The complainant now turns to go, but Philocleon calls him back.

1436. κατέβη ἔχθρον—'broke a jar;' χύτρας εἶδος (schol.). The word also means an urchin, a creature which might occur in a fable: and the box for depositions (μαρτυρία), in which sense Philocleon may have known it best. On Philocleon's principle of practical illustration, he now makes a fresh attempt to break the complainant's head; provoking the appeal ταῦτ' ἐγὼ μαρτύρομαι, addressed to the κλητήρ or the bystanders at large.

1437. ἔχων τιν'—sc. as witness. Reiske somewhat absurdly proposes ἔχω τιν', to carry out the animal idea.

1438. εἰ—Blaydes substitutes the Doric *al* for *ei*, and reads τὰν and ταύταν in the next line: so Van L. ναὶ τὰν κόραν—by Persephone; an oath characteristic of *oi peri Sikelias*, according to the scholiast; Persephone having been carried off from Henna.

1440. ἐπίθεσμον—'a bandage' for the wounded head; the conclusion of Philocleon's apologues always giving the present moral to be drawn.

1441. ἄρχων καλῆ—cf. 304: 825 etc.

1442. οὐ τοι—*Nub.* 814, οὐτοι μὰ τὴν ὀμίχλην ἐτ' ἐνταυθι μενεῖς: so *Thesm.* 225, οὐτοι μὰ τὴν Δήμητρί'.

1443. ἀράμενος—*Ran.* 32, τὸν ὄνον ἀράμενος φέρε. Bdelycleon now seizes his father in his arms, with intent to carry him in.

1446. Αἰσωπον κ.τ.λ.—The old man is expostulating against unfair violence. The Delphians from spite charged Aesop with stealing a sacred chalice; whereupon being condemned to death he told them the fable of the beetle, who avenged himself on the eagle by rolling her eggs out of the nest, showing that injustice never escapes punishment; see schol. here and on *Pac.* 129: *Lys.* 695, where the fable is alluded to.

1447. τοῦ θεοῦ—according to Blaydes, governed by κλέψαι, not by φιάλην: so 238; 1369 etc.

1449. ἀπολώ σ'—Reiske; so Van L. and Blaydes in text. The manuscript reading gives rise to various alterations. Green prefers ἀπολεῖ σ' sc. the accuser. Blaydes suggests ὡς ἀπολεῖς με τοῖσι σοῖσι καθάρσι. Meineke reads ὡς ἀπόλοι'. Any way, an expression of impatience from the son, as he carries in his reluctant sire, seems to give the most appropriate finish to the scene. Rogers compares *Pac.* 1288, κάκιστ' ἀπόλοιο, παιδάριον, αὐταῖς μάχαις. αὐτοῖσι τοῖσι—see 170. Van L., in his appendix, collects the instances of this construction in

Aristophanes. There are five instances with the article and seven without.

1450—1473. 'The chorus having now quite changed their views (compare the conduct of the chorus in the *Acharnians*, *Clouds* and *Peace*) praise the old man for his altered mode of life, and his son for his cleverness in bringing about this result' (Green).

'Here, as I think, we return, after an interruption of about 200 lines, to the original scheme of the play. Every sentence of this little chorus belongs to a period, when the issue of Bdelycleon's experiment was yet uncertain, and before the dry and law-loving Heliast had developed into the turbulent and reckless contemner of law. How, for instance, is the expression *τάχα δ' ἂν ἴσως οὐκ ἐθέλοι* compatible with the fact that Philocleon had already shown himself ready, and eager, to go all lengths in his new career of pleasure and dissipation? How could such a phrase as *σεμνωτέροις πράγμασι* be applied without absurdity to the scenes which had recently been witnessed? How could the Chorus say that Bdelycleon had got the better in every argument, when Philocleon had just set him and his arguments at defiance, and he had found it impossible to control his father otherwise than by an exercise of physical force?' (Rogers).

1450. *ζηλώ*—*Ach.* 1008, *ζηλώ σε τῆς εὐβουλίας*: cf. 1252 etc.

1451. *οἱ μετέστη*—'for his change;' a relative like *ὅσα*, 188, where see note.

1453. *ἀντιμαθών*—this is a capital word; but Blaydes and Van L., not finding it elsewhere, read *ἀριμαθών*.

1454. *ἢ μέγα τι*—the meaning of these two lines is plain, that Philocleon will make a vast change in his habits, and grow luxurious and delicate. The exact reading is much disputed; see the critical note. *ἦθη* (governed by *ἀντιμαθών*), which Blaydes adopts, was suggested by Dobree and is read by Rogers.

1455. *ἐπὶ τὸ τρυφερόν*—the reading of B: cf. Thuc. i. 6, 3, *ἐς τὸ τρυφερώτερον μετέστησαν*. Here R has *ἐπιτρύφον*, V *ἐπὶ τὸ βυφᾶν*. Hence *ἐπὶ τὸ τρυφῶν* (sc. *ά-ον*) is adopted by Meineke and others.

1458. φύσεις—so 1282: *Plut.* 1044, τάλαυ' ἐγὼ τῆς ὕβρεος: so *Thesm.* 465. ἦν ἔχοι τις δά—'which one always had:' the optative is general and includes the idea of past time: cf. *Plat. Gorg.* 482 B, ἐγωγε οἶμαι καὶ τὴν λύραν μοι κρείττον εἶναι ἀναρμοστεῖν τε καὶ διαφρονεῖν, καὶ χορὸν ᾧ χορηγούην κ.τ.λ.: *Soph. Ant.* 666, ἀλλ' ὄν πόλις στήσειε, τοῦδε χρὴ κλύειν: see Goodwin § 555.

1460. ξυνόντες—'consorting with, from contact with:' *Nub.* 1404, γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις.

1461. μετεβάλλοντο—R and V have μετεβάλλοντο, which may be right, as corresponding to κατακοσμήσαι (1473): if so, it is 'imperfectum de conatu' (Van L.). Blaydes suggests μεταβέβληνται.

1462. πολλοῦ δ' ἐπαίνου...τυχὸν ἴπασιν—i.e. he shall go without high praise, the participle and its connexions as usual being the emphatic part of the sentence. παρ' ἐμοί—with me, in my estimation, as in 1049.

1465. φιλοπατρίαν—διὰ τὸ ὑπὲρ τῆς πατρίδος ἠγωνίσθαι ἢ τοῦ πατρός (schol.). Lid. and Scott render it 'patriotism,' Rogers 'filial love.'

1467. ἀγανῶ—'kindly:' *Hom. Od.* ii. 230, πρόφρων ἀγανὸς καὶ ἥπιος.

1468. τρόποις—'sub. αὐτοῦ οὕτως' nisi subaudiendum potius οὐδενός' (Blaydes).

1469. ἐπεμάνην—cf. 744. ἐξεχύθη—'was I so transported: ' so *effundor, effuse*, of unrestrained and extravagant delight.

1473. κατακοσμήσαι—'to furnish (equip, or deck out) his father with more dignified surroundings.' For κατακοσμήσαι Meineke reads κατακομήσαι, to correspond to μετεβάλλοντο in 1461, making τὸν φύσαντα the subject, 'that his father should learn to pride himself on a higher style of life' (cf. *κομῆς* 1317). But κατακομᾶν is not a classical word, and the sense is by no means improved by the alteration. V has κατακλήσαι (*Soph. Trach.* 1003, ἄτην κατακλήσει, 'shall charm away'). πράγμασιν—'appointments,' or generally manner of life. The word is common in this play, e.g. 1474, 1477.

1474. Xanthias comes on the stage complaining and despairing, as,

according to the present arrangement of the play, he had already done in v. 1292. *ἔπειρά γ'*—‘a troublesome, hopeless state of things.’

1475. *δαίμων τυ*—‘some power.’ *ἐσκαπέκλεπεν*—‘properly *ἐσκακλεῖν* is the opposite of *ἐκκακλεῖν*, to bring in by means of the machine called *ἐκπέλασμα*. Thus in *Theop.* 265, the man who has been wheeled out says, *εἶσω τις ὡς τάχιστα μ' ἐσκακλεπέτω*. A word of rather tragic sound is chosen, as a fit prelude to Philocleon's heroics’ (Green).

Blaydes points out that it is a theatrical word, ‘ideoque apte et convenienter per Dionysum iurat.’

1476. *διδὼ πολλοῦ χρόνου*—‘after long abstinence;’ ‘drank the long-untasted wine’ (Rogers): cf. 1252: *Plut.* 1045,

ἔοικε διὰ πολλοῦ χρόνου σ' ἐορακέναι

‘it seems some time since he has seen you.’

1477. *περιχαρῆς*—cf. *Pac.* 309, *περιχαρεῖς τῷ πράγματι*.

1478. *ὄρχοόμενος κ.τ.λ.*—‘he won't stop dancing all the whole night through’ (Rogers). The present is used because the old man is still performing.

1479. *Θέσπις*—the commentators cite *Athen.* i. 39 (22), *φασὶ δὲ καὶ ὅτι αἱ ἀρχαῖοι ποιηταί, Θέσπις, Πρατίνος, Κρατῖνος, Φρόνηχος, ὄρχησται ἐκαλοῦντο, διὰ τὸ μὴ μόνον τὰ ἑαυτῶν δράματα ἀναφέρειν εἰς ὄρχησον τοῦ χοροῦ, ἀλλὰ καὶ ἐξ τῶν ἰδίων ποιημάτων διδάσκειν τοὺς βουλομένους ὄρχεῖσθαι*.

1480. *κρόνος*—‘old fools, dotards;’ *Nub.* 929, *οὐχὶ διδάξεις τοῦτον κρόνος ὦν*: *Plut.* 581, *κρονικαῖς λήμασι λημῶντες*. As Rogers observes, a term suggesting what is out of date and obsolete is amusingly applied to modern dancers.

1481. *τοῦς νῦν*—so Bentley for *τὸν νοῦν*, the manuscript reading. *διορχησόμενος*—‘after dancing a match with them;’ so 1491: cf. note on 1248. Some editors read *διορχησόμενος* against the authority of the manuscripts. It is no improvement, but the opposite. It must be taken coordinately with *φησὶν*, ‘as he means to dance a match;’ whereas the aorist participle properly goes with *ἀποδείξειν*, sc. ‘by dancing.’

1482. The old man is heard outside, preparing for his final tri-

umph. τίς ἐπ' αὐλείοισι—addressed to the *θυρωρός*. The line is a parody of tragedy, as the whole scene that follows is a burlesque, modelled apparently on the style of Phrynichus.

1483. *τοῦτ' ἐκ δὴ*—so *Nub.* 906: *Ran.* 1018. *καὶ δὴ*, 'in truth,' virtually = *ἦδη*, especially with the perfect; *Pac.* 327, *καὶ δὴ πέφραμαι*: so *Aesch. Suppl.* 438, *καὶ δὴ πέφρασμαι*.

1484. *κλήθρα κ.τ.λ.*—'ipsa fortasse Phrynichi verba, aut saltem carminum eius et saltationis comica imitatio' (Blaydes): cf. *Eur. Hip.* 808, *χαλάτε κλήθρα, πρόσπολοι, πυλωμάτων*. The old man is eager to come on the stage, that he may have ample room and verge enough for his dance. This is dancing indeed, he goes on to declare, vigorous work and hard exertion.

1485. *σχήματος*—'of the figure;' *Pac.* 323, *διὰ τὰ σχήματα*: *Hdt.* vi. 129, *ώρχησατο Λακωνικὰ σχημάτια*.

1487. *λυγίσαντος*—'twisting,' in agreement with *σχήματος*: hence *λυγισμοί* 'twists' (of speech and argument) *Ran.* 775. *ῥύμης*—'rush;' *Pac.* 86, *πτερόγων ῥύμη*. *ὕπὸ ῥύμης* is retained by Green and Rogers; the latter translates,

'With the strong contortion the ribs twist round,
And the nostril snorts and the joints resound.'

1489. *σφόνδυλος ἀχεί*—'the joint (vertebra) cracks.' *πῖθ' ἄλλεβορον*—i.e. you are mad. *πῖθι* for *πίε* is found in 'Attic poets especially comic' (Veitch): *ἐκπιθι* occurs *Eur. Cycl.* 570. Hellebore was the well-known specific for madness. Blaydes cites *Menand.* iv. 90:

ἄλλεβορον ἦδη πώποτ' ἐπιες, Σωσία;

B. *ἄπαξ γε*. A. *πάλιν οὖν πῖθι: μαίνει γὰρ κακῶς*.

Dem. de Cor. 268 § 121, *τί σαιτὸν οὐχ ἄλλεβορίζεις*; (he adds 'de spiritu non constat'): cf. *naviget Anticyram* (*Hor. Sat.* ii. 3. 166) etc.

1490. *πτήσσει Φρύνιχος*—a much disputed line. *πτήσσει* means either (1) 'crouches' in fear, like a beaten cock, in which case Philocleon is exulting in his victory over Phrynichus, whom he takes for a rival dancer; or (2) 'crouches,' gathers himself together in preparation for a spring and stroke. The second view agrees best with the following line. The old man fancies he is Phrynichus come again and prepares to perform his 'fling'; cf. 1524. The old Phrynichus, poet and dancer, whose style Philocleon is reviving, seems undoubtedly meant; though Van L. and others, who take *πτήσσει* to mean being cowed and beaten, hold that a dancer of the day is spoken of.

For *πησσει* Bentley proposed *πλήσσει* on the ground that cocks *strike* with their spurs, while the notion of crouching is here out of place.

1491. *τάχα βαλλήσῃς*—*sc. με* or *τινά*: 'you'll be hitting some one soon.' Xanthias is crying out in genuine alarm at the old man's threatened high kicking. The scholiast says the meaning is that he will kick up stones in dancing. Blaydes however reads *βαλλήσῃ*, 'you will be pelted;' 'antiquitus enim homines insanos lapidibus solebant insectari:' cf. *Av.* 524, *ὡσπερ δ' ἤδη τοῖς μαινομένοις βάλλουσιν ἡμᾶς*. Pelling with stones seems undoubtedly to have been a recognised method of treating lunatics; but in the present passage *βαλλήσῃς* on the whole agrees best with the context and the spirit of the scene. For the form *βαλλήσω* see 222.

1492. *σκόλιος κ.τ.λ.*—Philocleon continues, regardless of interruption. For *οὐράνιον* cf. 1530: *Καν.* 787, *οὐράνιον γ' ἔσον*, 'sky-high,' of loud shouting.

1493. *κατὰ σπυγνὸν δῖρα*—'do look where you're going' is Green's translation, giving I think the right sense. Blaydes however says 'haec dicit Xanthias herum se lapidibus petiturum minitans,' and renders 'look to yourself.'

1495. *κοτυληδών*—the socket of the hip joint: strictly speaking *στρέφεται* applies to the bone rather than the socket, which can scarcely be said to be 'turning loosely.'

1496. *ὄκ εἶ*;—rightly given by Dobree to Philocleon, who is looking for applause at the end of his performance.

1497. *ἀνείπω*—*Ach.* 11, *ὁ δ' ἀνείπεν*: *Thuc.* ii. 2, 5, *ἀνείπεν ὁ κῆρυξ*. Philocleon now 'holds the lists against all comers, as the champion of the older tragic dance, the dance of Phrynichus and Thespis. Three representatives of the modern school of tragic dancing now enter, one by one, to accept his challenge, and contend against him in a trial of skill. They are the three deformed and stunted sons of Carcinus, the constant butts of Aristophanes for their preposterous dances, and their grotesque and ungainly gestures. The remainder of the play is occupied by the contest, and enlivened by a running fire of jokes upon the name of Carcinus (Crabbe)' (Rogers).

1498. *εἴ τις*—'contrast this with *εἴ τις θύρασιν ἡλιαστής, εἰσέρω*, v. 891' (Green).

1502. *ὁ μέγατος*—according to the scholiast, Carcinus had four sons, three dancers and one a tragic poet. Their names are variously given; Xenocles, Xenotimus, and Demotimus, on *Clouds* 1261; Xenocles, Xenotimus and Xenarchus, on *Peace* 778: see also *Frogs* 86. The

scholiast on *Peace* 289 speaks of Datis son of Carcinus as a poet. μέσ-(σ)ατος is an old irregular superlative, found in Hom. etc. Blaydes compares ὑπατος, νέατος, πύματος. καταποθήσεται—'shall be swallowed up,' like an actual crab, at one gulp as it were.

1503. ἑμμελεῖα κονδύλου—ἑμμελεῖα is a tragic measure, stately and dignified, τραγικὴ δρχησις (schol.): with κονδύλου added παρ' ὑπόνοιαν the meaning is 'to the tune of a good cuffing;' cf. 254.

1504. ἐν τῷ ῥυθμῷ—'in (in respect of) rhythm:' Soph. *O.T.* 1112,

ἐν τε γὰρ μακρῷ
γῆρα ξυνάδει τῷδε τάνδρι σύμμετρος.

οὐδὲν ἐστ'—'he is nothing' i.e. no good: cf. 997, etc. Green however takes the meaning to be 'he is not at all in rhythm,' he does not keep measure or time.

1506. ὠψώνηκ' ἄρα—'I have provided my fish then.'

1507. οὐδὲν...καρκίνους—sc. ὠψώνηκας. 'Xanthias objects that all the ὄψων he has got is crabs, for now enters number three' (Green).

1509. τουτί τί ἦν—'what can this be?' so *Ach.* 157: *Ran.* 39. The speaker recognises the existence of a thing which surprises him: see Lid. and Scott *εἰμί* F. and cf. note on line 3.

ὄξίς—'a vinegar-cruet' is the meaning of this word elsewhere; but some sort of crab or shrimp may be intended, as Green and Van Leeuwen suppose. φάλαγξ is a spider (*Ran.* 1314), unless it here means some small sea-creature.

1510. πιννοτήρης—or πιννοφύλαξ: a tiny crab 'about the size of a pea, which ensconces itself within the shell of some living pinna, mussel, cockle, or oyster, but more especially the pinna.' This is from Rogers, who has a long and most interesting note on the creature. It was anciently supposed to warn the pinna by nipping it when food came within its valves, and to be indeed necessary for its existence. Hence its name.

1511. ὁ σμικρότατος κ.τ.λ.—i.e. Xenocles (schol.). Van L., following Hamaker, leaves out this line, which he calls 'insulsum emblema, quo locus festivus misere corrumpitur.'

1512. ὁ μακάριε—for the construction cf. 1292.

1513. ὄρχων—'wrens,' because of their diminutive proportions; but also suggesting ὄρχηστῶν; so 1532.

1514. καταβατόν—sc. in certamen: Soph. *Trach.* 504, τίβες κατέβαν πρὸ γάμων; 'what champions entered the lists?' The ending of the

line in the text is a correction of Hermann's: the manuscript reading *ψύρε* apparently coming from v. 1504. If it be retained, Philocleon is retorting on his son his expression of pity and compassion.

1515. *ἄλμην*—cf. 331: *ἐπειδὴ ἄλμην παρασκευάζουσιν ἐπὶ τὸ φαγεῖν ἰχθύδια ἢ καρκίνους* (schol.): carrying out the idea of 1506.

1516. *ἔυχωρήσωμεν*—'let us draw aside.' The stage is now left clear, and a dance performed, the chorus meanwhile singing their final song.

1517. *βεμβικίζουσιν*—see 1530: *Av.* 1461, *βέμβικος οὐδὲν διαφέρειν δεῖ*: *ib.* 1465, *βεμβικίαν*: *βέμβιξ* according to the scholiast being a whipping-top. Cf. also *Pac.* 864, *τῶν Καρκίνου στροβίλων*.

1518. *μεγαλόνυμα*—their names were great though their bodies were small, as Rogers observes.

1519. *θαλασσίοιο*—the epic termination suits the heroic character of the lines, and is preferable to Bergk's *θαλασσίον θεοῦ*. The scholiast on *Pac.* 792, quotes from Plat. Com. *Ξενοκλῆς ὁ Καρκίνου παῖς τοῦ θαλαττίου. θαλάσσιος = ποτομέδων* 1531.

1521. *θῖν'*—Hom. *Il.* i. 316, *παρὰ θῖν' ἄλως ἀτρύγετοιο* etc. *καρβῶν*—'shrimps'; partly because of their size, and 'partly because, in their character of dancers, their amazing leaps and bounds might vie with the perpetual springing and frisking of the shrimps' on the margin of the sea (Rogers).

1523. *κυκλοσοβέετε*—Dindorf's conjecture, which most editors adopt. *τὸ φρυνίχειον*—sc. *σχῆμα* or *λάκτισμα*, with *ἐκλακτισάτω*, 'dance Phrynichus' fling.' Some translate *τὸ φρυνίχειον* 'in the style of Phrynichus,' supplying *σκελος* with *ἐκλακτισάτω*, as in 1492.

1526. *ἄξουσιν*—may cry Oh, in admiration.

1529. *στρόβει*—*Nub.* 700, *πάντα τρέπον σαυτὸν στρόβει*: without *σαυτὸν*, *Eq.* 386. *γαστρισον*—*πλήξον σεαυτὸν εἰς τὴν γαστέρα, ὁ ποιοῦσι πηδῶντες* (schol.).

1530. *βέμβικες*—'top-like twirls.'

1531. *ὁ ποτομέδων*—Carcinus himself, a very Poseidon: cf. Aesch. *Sept.* 130, *ὁ ἔκπιος ποτομέδων ἀναξ*: Eur. *Hēr.* 744, *ὁ ποτομέδων*.

1532. *τοῖς τριόρχοις*—'the three dancers:' perhaps with an allusion to *τριόρχης* (*Av.* 1181), said by Rogers to be a kind of falcon, of the species represented by our hobby: Lid. and Scott say, perhaps a buzzard.

1534. *τοῦτο γὰρ κ.τ.λ.*—this sentence is differently understood. One view is that the novelty consisted in the chorus going off dancing,

which the scholiast says was not the custom. The other view is that the novelty was the dancing of the Carcinus troupe at the head of the procession, as the chorus leave the stage, themselves taking some part in the dance. The latter view seems undoubtedly right, *τούτο* referring to the words immediately preceding.

1535. *δοτις ἀπήλλαξεν*—‘male vertunt, *ut dimitteret*,’ says Blaydes; ‘*saepe enim opinor, chorum saltantem dimittebant et comici et tragici*:’ so Rogers. Moreover, to take *δοτις* in connexion with *τούτο*, like a consecutive *ut*, is questionable Greek: though *δοτις* is undoubtedly used, like a consecutive *qui*, with *οὕτως* etc. mostly in a negative or interrogative sentence: e.g. *Thesm.* 592, *τίς οὕτως ἡλίθιος δοτις τιλλόμενος ἤρειχετ’ ἄν*; see Krüger’s *Grammar*, § 51, 13, 10. Thuc. iii. 57, 3, *ἐς τοῦτο γὰρ δὴ...οὕτως κ.τ.λ.* is a parallel to the present sentence. Such sentences as Thuc. vi. 14, *νομίσας τὸ καλῶς εἶραι τοῦτ’ εἶναι, δε ἄν κ.τ.λ.* are not analogous.

ἀπήλλαξεν—‘took off the stage.’

‘And so, in the midst of wild revelry and excitement, ends the comedy of the *Wasps*: the irony of fate, as Müller observes, having brought about a revolution, the counterpart of that delineated in the *Clouds*. There, a father diverts his son from fashionable pleasures to pursuits adapted for litigation, and lives to rue the day when he succeeded in doing so. Here, a son diverts his father from litigation to fashionable pleasures, and is rewarded with a corresponding result’ (Rogers).

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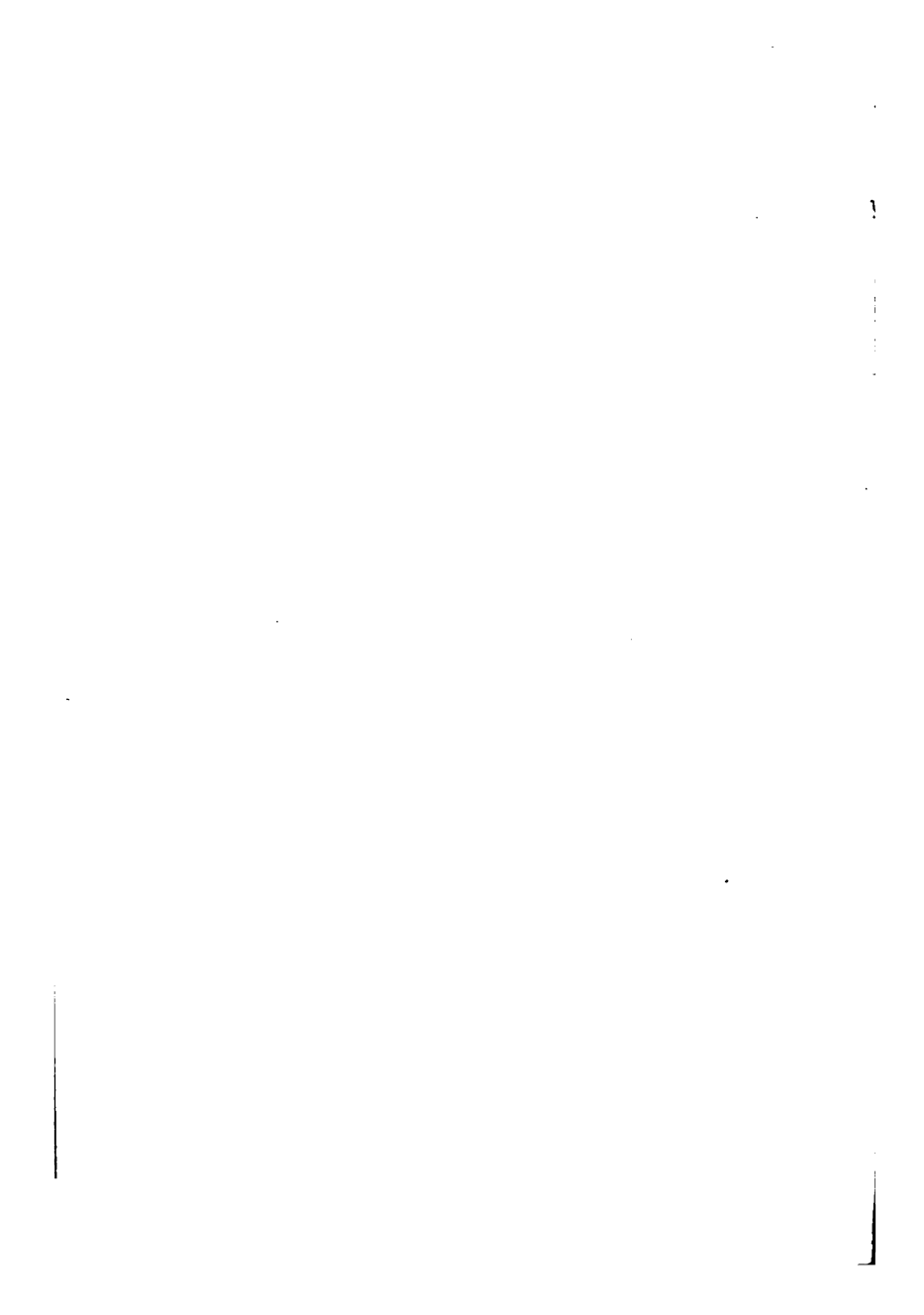
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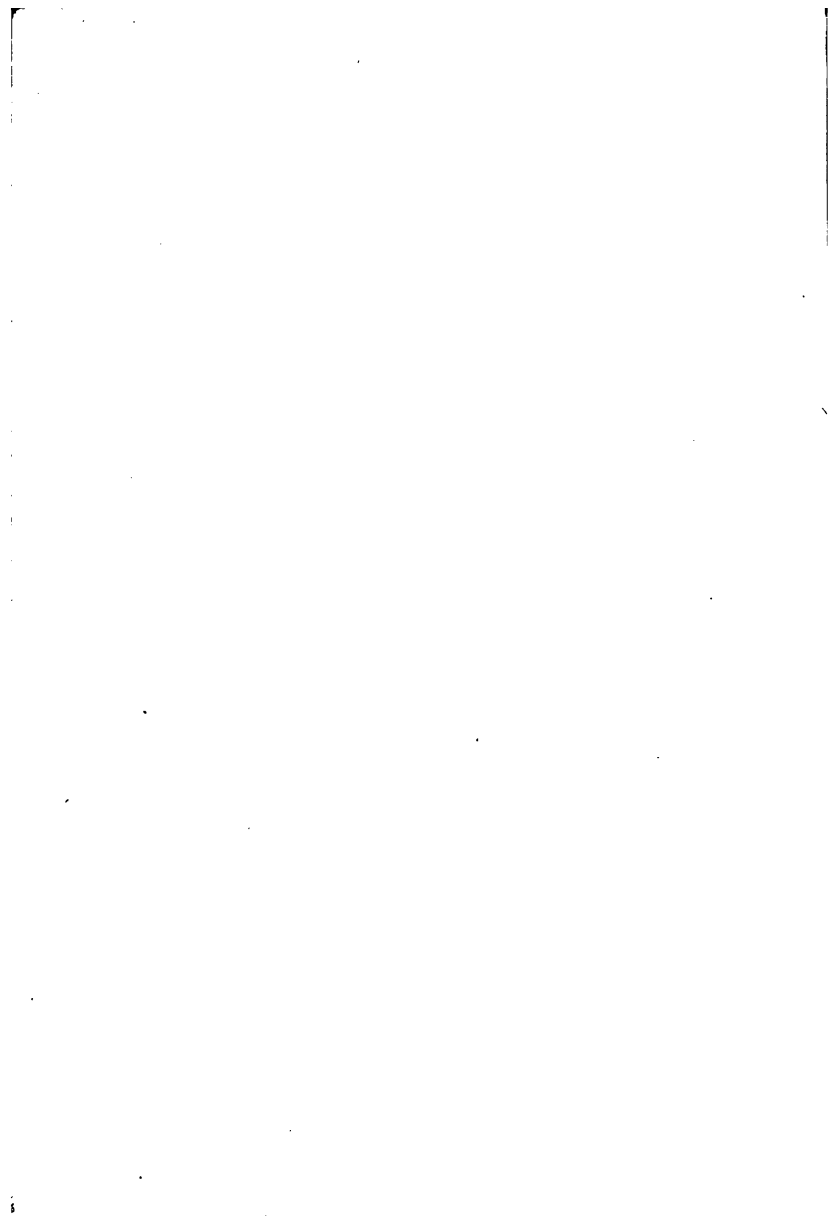
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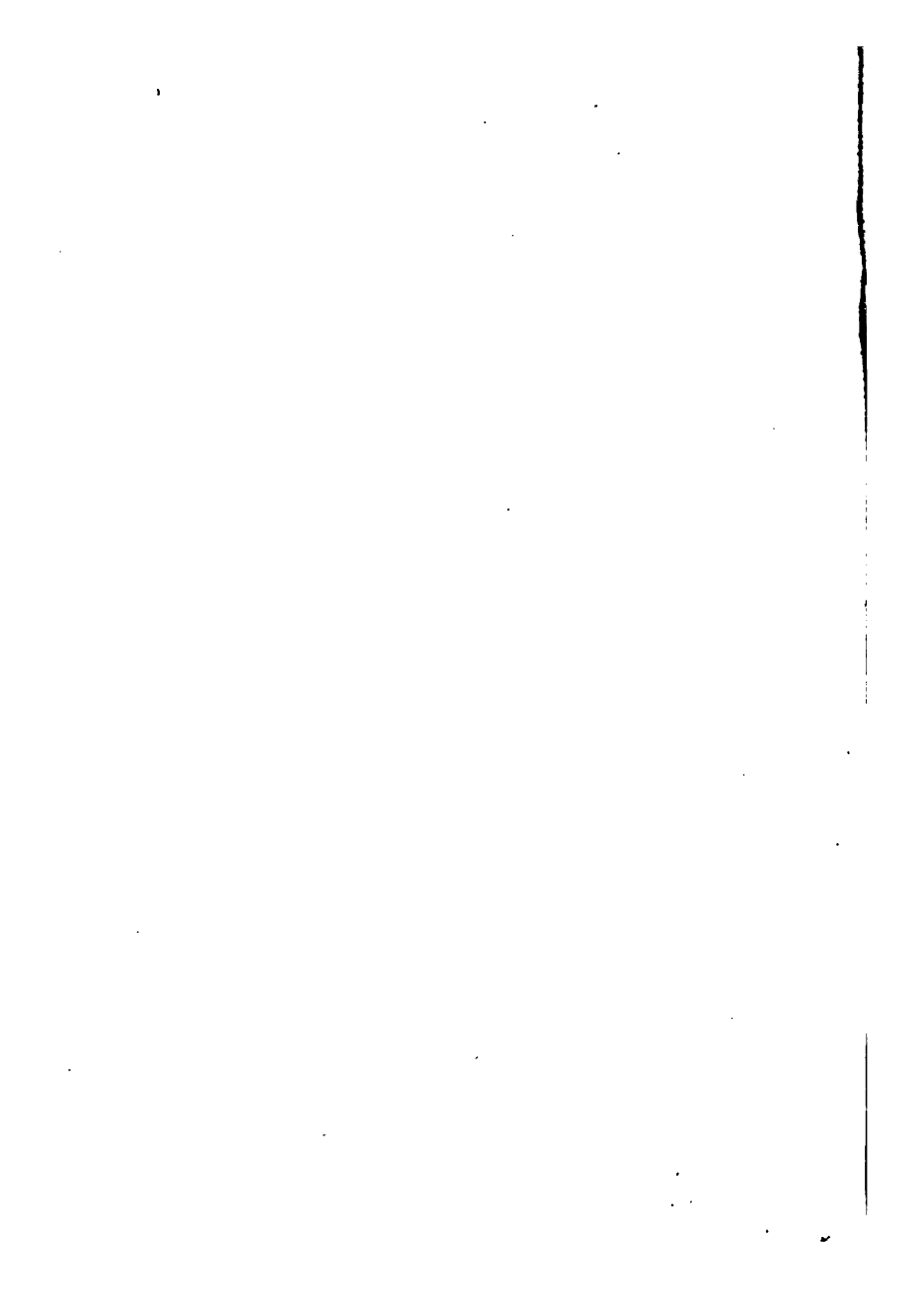
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